

THE STORY OF AMERICA

NEW WORLD SETTLEMENT



The Glory
of the Present
is to make
the Future
free

HENRY VAN DYKE



The Story of America

BOOK II

NEW WORLD SETTLEMENT

By Ramon Coffman

Author of "Child's Story of the Human Race"

DANSVILLE, N. Y.

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New World Settlement

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FOREWORD

New World Settlement, like its predecessor, *The Age of Discovery*, is designed as a supplementary history reader and should prove of particular service from the fifth to the eighth grades. The style of the text is so simple and the ideas so concrete, that the meaning and full import can be fully grasped by a child of eight or nine years. Yet the material is presented with such vividness and detail that it will hold the interest of pupils of the junior high school age. This has been demonstrated in tests of the material upon typical groups of school children, prior to its publication as a book.

The present volume takes up the thread of American history with accounts of the adventures of early French and English explorers; of the settlement of Virginia; the founding of New Amsterdam; the struggles and final victories of the Pilgrims. A freshness of approach is lent by narratives of the lives and principal achievements of leaders of the period covered.

Ramon Coffman, the author, was formerly an instructor at the Newark Academy, Newark, New Jersey, and is the author of the *The Child's Story of the Human Race* (Dodd, Mead & Co.), which has been published in Great Britain and Japan as well as in the United States.

New World Settlement will be succeeded by further volumes by the same author, including *Growth of the Colonies*, *Colonial Leaders and the Revolution*, and *Winning the*

Wilderness. It is the purpose of these books to meet the natural craving of boys and girls for the human details of past times; and by stimulating further interest to lead to a broader and deeper appreciation of the history of the country.

THE PUBLISHERS.

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IMPORTANT DATES DURING PERIOD COVERED BY "NEW WORLD SETTLEMENT"

1535—St. Lawrence River explored by Cartier.

1540—Coronado leaves Mexico in quest of "Seven Cities of Cibola."

1541—Mississippi discovered by De Soto.

1565—St. Augustine founded by Spaniards in Florida.

1584—First expedition to Virginia sent out by Raleigh.

1588—Spanish Armada defeated by English.

1607—Jamestown founded.

1608—Quebec founded.

1609—Hudson River explored by Henry Hudson.

1613—Dutch Trading Post established on Manhattan Island.

1620—Plymouth founded.

1630—"Great Migration" of Puritans to New England.

1634—First colony planted in Maryland.

1636—English settlements commenced in Connecticut.

1636—Providence founded.

1655—Swedes driven from Delaware Valley.

1664—New Amsterdam surrendered to British fleet and re-named New York.

1673—Descent of Mississippi by Marquette and Joliet to point below junction with Missouri River.

1682—Descent of Mississippi to Gulf of Mexico by La Salle.



STATUE OF THE PURITAN

This statue, by Augustus Saint-Gaudens, is at Springfield, Massachusetts. Notice how well it brings out the strength and sternness of character by which the Puritans endured and conquered.

THE STORY OF AMERICA

CHAPTER I

ADVENTURES OF CARTIER ·

JACQUES CARTIER (Kär-tē-ā') was born in France two years after Columbus sailed to America. During the time in which he grew up, France was filled with exciting news about the New World, and the boy Jacques heard of the adventures of Balboa and Ponce de Leon, as well as of the first voyage around the world by Magellan. He was twelve years old when a French captain, Jean Denys, sailed to America and explored the Gulf of St. Lawrence.

The work of Denys was to have an influence upon the life of Cartier, for it pointed toward a waterway cutting through North America. When he was thirty-nine years old, Cartier was given his first great opportunity. He was placed in command of two ships, and was sent forth by the French King to find a western passage to India.

The ships were small, but Cartier set forth bravely on a Monday in April, 1534. He reached the shore of Newfoundland, near Cape Bonavista, in twenty days—a quick trip for those times.

Sailing northward about eighty miles, Cartier

reached a small island which he named the "Isle of Birds," but which is now called Funk Island. It was surrounded by cakes of floating ice, but two long row-boats managed to land. Birds seemed to cover every square foot of the island. In the record which Cartier has left to us, he says:

"Some of the birds are as large as geese, being black and white, with a beak like a crow's. They are not able to fly, since they have only small wings about half the size of one's hand. However, they move as quickly along the water as the other birds through the air."

The birds which Cartier described were members of the "great auk" family. That family has been extinct since 1844, but auks of other kinds still live in the northland. They may be compared to the penguins of the South Frigid zone.

Before Cartier and his men left the Isle of Birds, they killed a goodly number of great auks for food. They also noticed a species of white birds which kept apart from the rest. In speaking of these birds, Cartier wrote: "They are very ugly to attack, and bite like dogs. They are larger than geese and are called gannets."

Gannets are still found in the region which the Frenchmen visited. Some of them are indeed larger than geese, and have a wing-spread of six feet. They are powerful flyers, and spend much of their time over the water with eyes open for fish. At the time Cartier came they were in the midst of the breeding season, and this explains why they were so hard to approach.

Meeting The Indians

After visiting several other islands around Newfoundland, Cartier reached Prince Edward Island, which lies north of Nova Scotia. While the ships were anchored, sailors went ashore for supplies of wood and water. As one of the rowboats was returning, an Indian arrived on the beach and made signs which seemed to mean: "Come back and let me talk with you."

The sailors turned and rowed ashore once more, but as they came near, the warrior lost his courage and ran away. A landing was made, however, and a knife and a woolen girdle were placed on the branch of a tree as gifts for the native.

That warrior had probably never seen a white man or a sailing ship before, and it is natural that he should have wished to talk with the strangers. It is also natural that he should have taken to flight, since he was only one against many. If he had known how the white men were destined to take away the Indians' lands, he might have been much more fearful than he was.

At a point on the coast of the mainland some of the sailors were rowing across a harbor which they called "Chaleur Bay," meaning the "Bay of Heat," when they caught sight of two groups of Indian canoes, numbering forty or fifty. One group of canoes landed, and the warriors made signs to the sailors, as if to ask them to come ashore. The men in the rowboat feared to do so, lest they should be attacked; but canoes from the other group paddled around them.

There was no attack, but the fearful white men fired two small cannon into the air, and the Indians turned to paddle away. In a few moments they realized that the flame and thunder had caused no damage, so they came back. The sailors hurled fire-lances toward the canoes, and this finally halted the efforts toward friendship.

The first friendly meeting with the natives took place when the ships were anchored near the shore of another part of Chaleur Bay. The Indians held up furs, and beckoned to the white men to come to them. Two sailors rowed to the shore and gave presents of knives, with a red cap for the chief, as a special gift. The presents pleased the Indians and an active trade was struck up. In trade for hatchets, knives, and trinkets, the warriors gave the very clothes they were wearing. In their joy over their new possessions, some of them scooped up water of the bay with their hands and tossed it over themselves. They made signs which seemed to mean that they would return to trade the next day.

On the following day about three hundred Indians took part in the trading. They gave the strangers strips of seal meat, as well as furs. There were women among the Indians and they took part in an odd dance, during which they were in the water at a depth up to their knees. The women sang as they danced.

In describing the natives around Chaleur Bay, Cartier wrote:

“This people may well be called savage, for they are the sorriest folk there can be in the world. The

whole lot of them had not anything above the value of five sous (five cents), except for their canoes and fishing nets.

"They have their heads shaved all around, except for a tuft at the top of the head which they leave like a horse's tail. They have no other dwelling but their canoes, which they turn upside down and sleep on the ground underneath."

Cartier saw these Indians during the month of July, when they were on a hunting and fishing expedition. The tribes which lived in the St. Lawrence region had winter homes, but they "roughed it" during the open season. The tuft of hair which each warrior left on his head was a challenge to enemies, meaning, "Come and take my scalp if you can!"

"They eat their meat almost raw," Cartier continues, "only warming it on the glowing embers of their fires; and the same with their fish. We rowed over to where they were, and went on land freely among them. At this, they showed great joy, and the men all began to sing and dance in two or three groups. But they had made all the young women retire into the woods, except two or three who remained and to whom we gave combs and little tin bells. When the men saw that we had given something to the women who remained, they made the others return. These numbered about twenty, and crowded about me rubbing my arms with their hands, which is their way of showing welcome. I gave them each a little tin ring, and at once they gathered in a group to dance, and sang several songs."

The picture which Cartier gives us of the joy of the young women over their simple presents, has in it a curious sidelight. Even at that date, most women in Europe would have scorned the gift of a tin ring; but to these children of the open, any metal in the shape of a ring was a wonder and a delight.

In the presence of a chief and his warriors, Cartier and his men set up a cross thirty feet high, and nailed upon it a board bearing the words, "*Long Live the King of France.*" Leaving the cross firmly planted, Cartier returned aboard ship.

The Indian chief who, with his followers, had curiously watched the ceremonies, suspected that the white men were taking possession of the land. Before the anchors were pulled up, he and three of his sons paddled near the ship in which Cartier stood. The chief was dressed in a black bear skin. Rising in his canoe, he began a long speech. Cartier could not understand the words, but he saw that the chief pointed toward the cross and seemed to fear that it was an effort to take away the land.

By holding out an axe as a gift which would be made if the canoe came close enough, the sailors coaxed the chief to draw near the vessel. When he did so, his canoe was seized and the Indians were forced to get aboard. They were astonished and fearful, but Cartier told them that he would do them no harm. He declared that two of the chief's sons would have to make the voyage to France, but that they would be brought back. It was necessary for the talking to be done by signs; but the signs were accompanied by gifts of



CARTIER AT THE MOUTH OF THE ST. LAWRENCE

When taking possession of new land, French explorers often erected crosses bearing the coat of arms of France and the inscription, "Long live the King of France." Note these in the illustration.

knives, hatchets, and clothing. The two sons were given shirts, ribbons, and red caps; and for the moment at least they felt willing to go away with the wondrous white strangers. The chief and his remaining son returned to shore.

The purpose of Cartier was to teach French to the young Indians, so that they might help him talk with

the natives on a later voyage. After exploring other coasts along the Gulf of St. Lawrence, Cartier returned to France and told the story of his adventures.

The Second Voyage

Cartier's story of his visit to the New World was so well received that he was given permission to make another voyage, this time with three vessels. The start was made on May 19, 1536, but land was not reached until July 7, a period of forty-nine days. The slowness of the voyage was due to stormy weather, during which the ships became separated.

The first land which Cartier reached was the "Isle of Birds." He remarked that the island was "so full of birds that all the ships of France might load a cargo of them without one's noticing that any had been removed." That statement was too strong, but it points to the wealth of bird life Funk Island then enjoyed.

Cartier's vessel was next steered toward a point on the coast of Newfoundland where it had been agreed that the vessels would meet if they should be divided during the trip across the Atlantic. The other ships arrived together on July 26, and the little fleet left the harbor to make its way north of Newfoundland into the Gulf of St. Lawrence.

This time the Frenchmen sailed upstream in the broad St. Lawrence River. They are believed to have been the first white men who ever explored that river.

At a point near the present city of Quebec, Cartier paused and became acquainted with the natives. The Indians whom he had taken to France now proved of

value as interpreters. They helped to make him acquainted with Chief Donnaconna, the leader of an important tribe in the district.

Cartier heard of an Indian village about 150 miles farther up the river, and he decided that he would try to reach it. The village was made up of people of the Huron tribe, and was known as Hochelaga, meaning "Place of the Beaver Dam." This was on the site of the present city of Montreal.

For a reason which Cartier did not understand, Chief Donnaconna did not want him to go to Hochelaga. The words of the chief were in vain, and he took resort to a ruse which we shall let Cartier describe:

"They dressed up three Indians as devils, in black and white dog-skins, with horns as long as one's arm and their faces black as coal. Unknown to us, they put them into a canoe, while they themselves came towards our ships as usual, but did not come so near as they were in the habit of doing.

"Soon after, arrived the three Indians dressed as devils. As they drew near our ships, the one in the middle made a wonderful speech; but they passed by without once turning their faces toward us, and paddled to shore. Chief Donnaconna and his people carried canoe and Indians into the forest, which was distant a stone's throw from our ships. In the forest they began a preaching which could be heard from our ships and which lasted about half an hour.

"After that, Taignoagny and Dom Agaya (the two young men whom Cartier had taken to France) came

out of the woods, walking in our direction. Dom Agaya called out 'Jesus,' 'Maria,' 'Jacques Cartier,' looking up to heaven as the other had done."

Cartier asked them what was the matter, and they replied that the three Indians had come from the god, Cudouagny, to say that the French ought not to go up the river because all would die on account of the ice and snow.

"At this," writes Cartier, "we all began to laugh, and to tell them that their god Cudouagny was a mere fool; and that Jesus would keep them safe from the cold if they would trust in him. Thereupon they asked if the captain had spoken to Jesus, and were told that the priests had done so and that there would be fine weather."

In spite of the warning from the Indian god, the French made their way up the river in rowboats. Along the way, they met with friendly Indians, who gave them fish and furs in trade for iron goods and beads. At a place where the river was narrow and the current very swift, a chief paid them a visit. The chief warned Cartier that the river was still more dangerous upstream; but he was very friendly and gave the captain one of his children, a girl about eight years old, as a present. This gift may have been repented, for the chief and his squaw later made long and difficult trips in order to visit their daughter.

Cartier managed to reach Hochelaga, and visited the Indians there. Then he returned to the site of modern Quebec and spent the winter. A sad winter it proved, for twenty-five of his men died of scurvy—

a disease which was brought on by the lack of the right kinds of food. The party returned to France in the spring of 1536.

Five years later (1541) Cartier made a third voyage to the St. Lawrence region, taking nearly the same route as upon his second. At this time he returned the little Huron maiden to her parents. Her trip to Europe must have been an exciting one, and she doubtless never tired of telling about it to other members of her tribe.

CHAPTER II

LATER FRENCH EXPLORERS

ONE of the greatest French explorers and colonizers was Samuel de Champlain. The son of a French sea captain, he early mastered navigation and became an excellent seaman. Like many other young men of his time he looked to America as the land of adventure where fame and glory could be won. His first voyages to this country took him to the St. Lawrence (1603), the Bay of Fundy, where he founded Port Royal (1605), and down the New England coast as far as Marthas Vineyard. In 1608 he again made a voyage to the New World, this time as lieutenant-governor to found a colony on the St. Lawrence. He landed at a place which he called Quebec, from an Indian word meaning "the narrows," since at that point in the course of the usually broad St. Lawrence, the river was less than a mile wide.

With Champlain were men who had come to New France to live. They commenced at once to cut trees and to clear a place for the settlement. Soon the first building—a storehouse—was completed.

In addition to the storehouse the men put up three dwellings, each of two stories. Around the buildings a high wooden fence was placed, and cannon were



SAMUEL DE CHAMPLAIN

(From the portrait painting in Independence Hall, Philadelphia.)

mounted where they could be fired through holes in the fence. Such was the beginning of the village,—*the first permanent French colony in America.*

The cannon were intended to guard the fort against Indians, but the tribes around Quebec proved friendly. Champlain spent much time among them, and he has left us a record of their customs and beliefs. One day he asked an Indian his belief in regard to how people came upon earth.

"The father-god made the people," replied the Indian. "First he made arrows, then he made people out of the arrows."

"How many gods do you think there are?" asked Champlain.

"There are four," was the answer. "The strongest one is the father-god. There is also a mother-god, and her son is a god, too. Besides those three, there is a god who rules the sun."

"Did anyone ever see any of your gods?" asked the Frenchman.

"Yes, there was once a party of five men who were going west. The father-god met them and told them to halt; but they went onward. Then the father-god touched two of them with a stone, and they were turned into rocks. The other three kept going on, but the father-god came to them and touched two more with a stick. They were turned into sticks. The last one stopped, at the order of the god, and he was not hurt. He found plenty of game where he stopped."

Champlain told the Indian that his father-god must be Satan. He also declared that the first people were Adam and Eve, and that they had been made from earth and not from arrows. The Indian listened politely, but would not change his beliefs.

Daring an Icy River

The most exciting event of the first winter at Quebec, took place in the month of February. A group of Indians who were, as it later proved, on the verge of starvation, appeared on the south bank of the St. Lawrence, and made signs which seemed to mean: "Come and get us."

Because of the blocks of ice which floated in the chill waters, Champlain feared to send any of his boats across the river. When the Indians saw that there

could be no help from the other side, they entered their canoes and started to paddle from the bank. At the moment, the wind had blown a pathway of a sort through the floating ice, but after the canoes had passed the middle of the stream, disaster came.

Champlain and his companions looked on almost breathlessly as blocks of ice struck the frail barks and broke them into bits. In their terrible danger, the Indians did not forget their children. Taking the little ones in their arms or upon their backs, they jumped or swam to an especially large block of ice which happened to be near. You may imagine the thoughts of the Indians as they waited to see what would happen; but fortune was with them. Their ice raft veered toward the northern shore, and within a few minutes it was struck by another block of ice and shoved close to the bank.

The half-starved, half-frozen Indians were kindly received by the Frenchmen. They were given food and were provided with bark to form shelters for themselves. So far as we can tell from the account left by Champlain, no one in the Indian party died during the trip across the river.

A Dream and a Battle

The following summer (1609) Champlain set out to explore the region around Quebec, making his way first up the St. Lawrence. With the Algonquin Indians who lived along this river, he made fast friends.

The warriors of the Montagnais tribe had asked him to fight with them against their enemies, the Iro-

quois Indians, and to this he had agreed. A band of Huron and Algonquin Indians united with them, and the war party of three white men and sixty braves made their way from the St. Lawrence up the Richelieu (Sorel) River.

During the journey there was hardly a morning that passed without a warrior's asking Champlain, "Have you had a dream?" "No, I did not dream," was the usual reply, but one morning the answer was changed.

"Last night," said Champlain, "I dreamed that I saw our enemies drowning in a lake near a mountain. I said that we ought to save them, but you told me that they must die."

The faces of the warriors grew bright as they heard this news, and they said to one another, "He has dreamed of victory, and that is a sign that we shall win the battle." Their faces glowed as they thought of defeating the hated Iroquois.



THE ROUTES FOLLOWED BY CHAMPLAIN

Reaching the mouth of the Richelieu, Champlain and his Indian allies glided out of the narrow river into the large lake which now bears his name. We can well imagine what Champlain's feelings must have been when he beheld this beautiful body of water which no white man had ever before seen.



INDIAN SIGNATURE

Sketch of a turtle made by a Mohawk chief as part of his signature. It was meant to show that he belonged to the Turtle clan.

As they paddled quietly down the lake, the party from Quebec took special pains to guard against surprise. The region to which they had come was a battle ground. For years uncounted, the rivals had stained the waters and the soil with their blood. During the day the party camped on shore, but at night the birch-bark canoes stole silently forward. One evening, as they neared the southern end of the lake, (near where the modern Ticonderoga now stands) canoes were sighted in the distance, loaded with Iroquois warriors of the Mohawk tribe!

Champlain expected an immediate battle, but the enemies were not ready. They paddled ashore and began chopping down trees, to form a rude fort as a preparation for action. Champlain sent messengers to them to call out: "Do you want to fight?"

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INDIAN RATTLE

An Iroquois rattle made from a turtle shell.



CHAMPLAIN'S BATTLE WITH THE IROQUOIS

(Copied from a drawing made by Champlain.)

"That is just what we want," the Mohawks yelled back; but the contest did not take place until morning. It was a widespread custom of Indians of the early days to battle only during the daytime, since darkness made it difficult to tell friend from foe.

At daybreak the Mohawks—about two hundred strong—rushed out from behind their log defense. Waving their tomahawks and fitting arrows to their bows, they shouted war whoops and rushed forward.

The Indians with Champlain had landed and were ready for the attack. The French leader had loaded his musket with four balls, and when he fired, two or three of the Mohawks fell. Arrows then flew thick and fast, but when the two soldiers with Champlain sent musket shots among the enemy the Indians were so frightened by the noise and smoke that they fled.

The victory increased the friendship of the northerly tribes for Champlain, but it also earned bitter enmity from the powerful Iroquois tribes. This enmity was later directed against Frenchmen in whatever part of the country they settled, and it caused serious setbacks to French settlement.

Ways of the Hurons

Champlain made frequent trips back to France, but Quebec remained his headquarters. From here he made exploring trips into the country in every direction and forged his way westward as far as the Great Lakes. During the autumn of 1615, he journeyed west to pay a visit to the Huron Indians. He stayed in their midst for four months, and during that period, he took notes on the manners and customs of the tribe.

The notes of Champlain tell us that the Hurons lived in cabins "shaped like grape arbors." An average cabin was 150 feet long and 30 feet wide. On each side was "a kind of bench" four feet high, used by the Indians as a bed during the summer. During winter the Hurons slept on mats ranged around bonfires, there sometimes being as many as twelve bonfires in a single cabin.

The sides of the long house were covered with bark. There were no windows, and usually only one opening to let the smoke escape through the roof. This left the place very smoky, and Champlain states that the older Indians often went blind as a result.

The warriors daubed their faces with paints obtained by mixing colored earth or berry juice with

oil. Sometimes the oil was taken from sunflower seeds, sometimes from the fat of slain animals. Champlain was astonished that the women did not change the style of their dress from year to year. They wore clothing made from the skins of deer, beavers, and bears; and a short fur skirt was one of the articles of their costume.

At times of tribal dancing the young women tried to improve their appearance by oiling their hair and putting on their finest ornaments. They wore necklaces and bracelets of clay beads strung together; and a clay plate a foot square dangled about the back of many a damsel. Some of the dancers were loaded down with from six to twelve pounds of their native "jewelry."

Curious Incidents

At a later time, after Quebec had grown and contained women and children as well as men, an interesting incident took place near the fort. Indian visitors were watching a small boy beat a drum when suddenly he raised a drum-stick and struck one of the warriors. Strangely enough the blow drew blood, and the Indian declared that he had been insulted and must be given a present.

"No," said a Frenchman who stood near by, "we do not do things that way. We will punish the boy."

To the surprise of the Indians, the man made ready to lay on with a whip. "No, no!" they cried. "Don't hit the little boy. You do not need to give any present."

The white man would not listen and was about to strike, when a warrior stepped forward and held back the blow. Throwing his coat over the child, he said, "You can hit me but you cannot hit the little boy. He did not know what he was doing."

The action of that Indian in guarding a small boy from a whipping, may endear him to the hearts of American children.

West of Quebec three priests had established a mission, and they told of the interest which the Indians took in their clock.

"It can speak!" the Indians cried when they heard it strike, and they would remain in the cabin hour after hour to listen to its "voice." One of them asked, "What does it eat?"

The reply is not on record, but Father Brebeuf wrote:

"At the beginning they asked what the clock said, and we told them that when it struck four it said, 'Move out and let us shut the door!' Now they always get up and leave when four o'clock strikes."

Champlain died in Quebec, in October, 1635, at the age of sixty-eight. He was much loved by his Indian neighbors whom he had treated kindly; and because of his work in America, he has often been called "The Father of New France."

Marquette and Joliet

Among the famed French explorers who lived after Champlain are Louis Joliet (zhō-lyā') and Jacques Marquette (mär-kět'). Marquette was a priest.

In May, 1673, Marquette and Joliet set out from Canada in two birch-bark canoes, with five other Frenchmen. They reached the arm of Lake Michigan which is known as Green Bay and then paddled up the Fox River. Indian guides were obtained from a village near the headwaters of the Fox, and the canoes were carried to the Wisconsin River.

The object of the expedition was to find and explore the "Great River," as the French often called the Mississippi. After floating down the Wisconsin for seven days, and avoiding sand bars along the way, the explorers reached the Mississippi. It was not so wide at that point as they had expected, but they found that it was more than one hundred feet deep.



A JESUIT FATHER

Continuing southward, Marquette and Joliet reached the mouth of the Missouri River. Let us use the words of Marquette to describe the event:

"As we went down the river, we heard a great rushing and bubbling of waters, and small islands of floating trees coming from the mouth of the Pekitanoni (the Missouri) with such rapidity that we could not trust ourselves to go near it. The water of this river is so muddy that we could not drink it. It comes from the northwest and on its banks are situated a number of Indian villages."

The voyagers continued their way down the Mississippi and paused at an Indian village located beside the mouth of the Arkansas River. The natives received them kindly, and showed marks of curiosity about their white skins. The farthest point south which was reached was near the site of Arkansas City. Fear of the Spaniards is believed to have been the chief reason which kept them from going farther south.

On the return trip Marquette and Joliet entered the Illinois River and paddled up that stream until they were forced to make a portage to reach Lake Michigan. After having been gone for four months, they reached a French settlement in Canada. They had made a canoe voyage of twenty-five hundred miles, had braved the dangers of the wilds, and had explored much of the course of the Mississippi.

The Work of La Salle

Robert Cavelier de La Salle lived in the same period as Marquette and Joliet. The son of a rich French family, he came to Canada when only twenty-three years old, to brave life in the wilderness there. From the Indians he learned of a great river (the Ohio) that flowed south and west into the ocean. In 1669 he set out in search of it by way of the St. Lawrence River and Lake Erie. Little is known of this journey, but he seems to have gone overland from Lake Erie until he reached a branch of the Ohio, and it is believed that he went as far as the site of Louisville, Kentucky.

Two years later he passed up the Detroit River to Lake Huron, thence to Lake Michigan, and by way of

the Chicago portage reached the Illinois River before turning back.

As a result of his travels he had learned the course of the Ohio River and believed that, through the Mississippi, it flowed southward into the Gulf of Mexico. He was now fired with the idea of gaining the rich



SIEUR DE LA SALLE

lands of the Mississippi Valley for France. His plan was to build forts along the St. Lawrence, the Great Lakes, and the Mississippi, and to establish a colony at the mouth of the Mississippi.

With this idea in mind he returned to France and secured the king's approval of his plans. Coming back to Canada, he at once began preparations for building a new vessel,

the *Griffin*, to sail the Great Lakes to the west. This boat he launched on the Niagara River, a short distance above the Falls, and set sail on Lake Erie for the west.

A month later La Salle and his party had reached Green Bay (Lake Michigan). At this point he loaded the *Griffin* with furs collected by men whom he had sent out some time before. The ship then started back to the settlements on the Niagara River, but it was never heard from again.

La Salle, with a small group of men, set out for the Illinois River. On this journey he met with many difficulties. Twice he was obliged to travel back through the wilderness to his base of supplies on the St. Lawrence; for weeks he searched for a group of his men before he found them; a fort (Crèvecoeur) which he built near the present city of Peoria, Illinois, was destroyed by Indians. At last the hardy band reached the Mississippi River, three years after setting forth on their venture. Day after day they floated down the great river until they finally reached the Gulf of Mexico.

Landing, La Salle raised a cross and took possession of the country he had explored for France. In honor of the king he named it Louisiana. The ceremony was completed by burying a leaden plate bearing the arms of France near the cross that had been erected.

The French in the Mississippi Valley

Upon a later trip La Salle brought a party of several hundred persons from France to the Gulf of Mexico, intending to start a settlement along the Mississippi, as well as to establish fur-trading posts. The venture met with misfortune. The mouth of the Mississippi was not found, and mutiny broke out. La Salle died in Texas as the result of a shot fired by a member of his own party.

In spite of failures in some of their efforts, the French managed to obtain mastery over much of the territory in the Mississippi Valley and around the Great Lakes. Their treatment of the Indians was in

general fair, and the fur trade was pursued with a good deal of profit. In 1701 Detroit was founded and a fort was built. By 1720 there was at least the beginning of a village at the site of New Orleans, and about forty years later St. Louis came into being as a fur-trading post. French villages also grew up at Kaskaskia and Cahokia, along the Mississippi north of the mouth of the Ohio River.

The Arkansas and Taencas

During their journey down the Mississippi, the explorers learned something about the customs of the Arkansas Indians. Henry Tonty, one of the men on the trip, has left a description of several villages which the party visited.

The cabins, says Tonty, were made with cedar bark. They were set in the midst of a fair country, containing a wealth of grapevines as well as peach, plum, and apple trees. Their hunters slew buffaloes, deer, bears, and turkeys. In winter they were little worried by the snow, since it fell so seldom.

The party also visited the Taenca tribe, about fifteen miles distant from the Arkansas. This tribe made their huts from mud and woven rushes. The cabin of the chief was about forty feet square, and its dome-shaped roof rose to a height of fifteen feet. Inside sat the chief on a bench, with three of his wives. There were also three score old men in the cabin, and they were clothed in white robes woven from strips of bark. Each time the chief spoke, the Indians cried, "Oh, oh, oh!" as a mark of agreement.

The white men learned that the chief was treated with respect in other ways. No one else was allowed to drink from the clay cup which he used. When he walked outdoors, the path was cleared before him.

The religion of the Arkansas, according to Tonty, was the worship of animals; but he says that the Taencas gave worship to the sun. Near the home of the chief was a temple upon which three stuffed eagles were placed, facing the rising sun. Inside the temple, near the center, was an altar before which a fire blazed. Two priests, or medicine men, had the duty of keeping the fire going day and night.

At the time of the last quarter of the moon it was the custom of each Taenca family to make offering of the best dish of food they had. The dish was placed at the door of the temple, and the priests carried it away. At least once every moon they enjoyed a hearty feast with their families.

CHAPTER III

THE ENGLISH IN AMERICA

AFTER the Cabots completed their voyage, almost seventy years passed before the English made any serious attempt to gain riches from this side of the Atlantic. This was largely because Spain, a much stronger and richer nation, laid claim to North America, and had England tried to take possession of the land she would doubtless have been driven away by her rival. Spain, on the other hand, had been filling her treasury with riches from the New World. She had opened up gold and silver mines in Mexico and Peru and was carrying on a profitable trade with the West Indies.

When Queen Elizabeth came to the throne, however, England had grown much stronger; she had built up a good navy and had trained seamen. The Spanish king, Philip II, fearing that England might secure some of Spain's trade, forbade English sea captains to trade in the West Indies.

The noted sea rover, John Hawkins, defied the Spanish king's command and in 1562 started a trade in negro slaves. Taking them across the ocean from Africa, he sold them to Spaniards who owned plantations in the West Indies and Mexico. The Spaniards

had learned that Indians were poor slaves because they fought for freedom or died under the strain of labor in the fields. Negroes made much better workers, and the Spanish planters were only too glad to buy them, even from Englishmen.

The Spanish government, greatly displeased by the entrance of the English in the slave traffic, attacked the fleet of Hawkins and partly destroyed it. With Hawkins, at this time, was a young seaman named Francis Drake.

The attack by the Spaniards gave Hawkins and Drake a reason (or at least an excuse) for their later work. They commenced a series of attacks upon Spanish treasure ships, capturing dozens of vessels laden with gold and silver.



A SPANISH GALLEON

A large ship, or galleon, used by the Spaniards to bring their treasure from America.



SIR FRANCIS DRAKE

Drake was a daring seaman and proved even more capable as a pirate than Hawkins. On his voyages to the New World he robbed Spanish settlements, seized their ships, and made a successful raid on a town on the Isthmus of Panama—the center through which flowed the rich booty from America to Spain. It was during the raid on the Isthmus that Drake, by climbing a tall tree, first sighted the Pacific Ocean and resolved that he would sail those waters in an English ship. This he did on his famous voyage around the world.

On that voyage he sailed around South America and up to the coast of Peru. There he seized ship after ship, and it was not long before he had obtained all the booty he could manage to keep. His first plan was to continue northward along the Pacific side of the American continents, then to turn east and pass

around North America in order to reach the Atlantic again. Finding this impossible, Drake directed his course westward and sailed boldly across the Pacific.



DRAKE'S CHAIR

This chair, made from the timbers of his ship, "The Golden Hind," is in Oxford University.

For two months and eight days he was out of sight of land, but then he reached the Pelew Islands. After visiting Java he sailed around southern Africa and northward to England. Although Magellan's ship, the *Victoria*, was the first to complete a voyage around the world, Drake was the first English captain to sail around the earth. Upon his return to England, Queen Elizabeth, pleased with his success, hon-

ored him by dining on board his ship and made him a knight. Thereafter he was to be known as Sir Francis Drake.

The Spanish rulers were filled with rage because their treasure ships had been robbed, and they set to work to build the most powerful fleet known up to that time, that they might crush England. It came to be called the "Invincible Armada," although it did not prove to be invincible.

In the war that followed between Spain and England, Drake, as vice admiral of the English fleet, fought against the Spanish Armada. In this battle the Spanish were defeated, by storms as well as by the enemy ships, and soon Drake again began plundering trading

posts in the New World. It was while on an expedition against the Spaniards in the West Indies that he was taken ill and died. Although he planted no English colony in America, it was this bold seaman, more than any other, who helped to make England mistress of the seas. Englishmen could now sail to America, with little danger of attack by Spaniards.

During the time that Drake was plundering Spanish treasure ships, another Englishman, Sir Humphrey Gilbert, was trying to start a colony in North America. With seven ships he crossed the Atlantic but misfortune followed him. Storms and a sharp fight with a Spanish fleet damaged his vessels so much that he returned to England.

A young man twenty-six years old went with Gilbert on that voyage. He was a half-brother of Gilbert's and was to become famous in history as Sir Walter Raleigh.

Raleigh's Venture

Gilbert died when his vessel sank during his return from a second voyage to the New World. Raleigh took up the work which had been started. In 1584 he sent two ships to North America to explore the coast and to find the best place for a settlement to be made. The sailors landed on an island—Roanoke—off the coast of the present state of North Carolina.

The island was found to be about twenty miles in length, and the ships remained there for some time. Several days passed before a single native was seen, but then three warriors paddled to the island. One

of them stepped from the "dug-out" canoe, and after approaching the white men began to talk to them. He spoke in his own language, and the sailors did not know what he was saying; but they gave him a hat and a shirt, of which he was very proud. After paying a visit to the sailing vessels, he paddled away in his canoe.

Less than an hour later the same Indian returned, bringing a load of fish as a gift. Next day other Indians, among them a chief, visited the English. A mat was laid on the ground for the chief to sit upon, and he made signs for the strangers to come near him. He passed his hand over his head and chest and then did the same to the captains of the ships. This was in token of friendship.

The chief made a long speech, but none of the Englishmen knew what he was saying. No doubt the main idea was "Welcome to our land." The chief was given some trinkets, which he must have liked, for he came back on another day. This time he brought canoes laden with deerskins. In trade for a pewter dish he gave twenty of the skins, and he at once began to make use of the dish. Putting a hole through the bottom, he hung it around his neck by a cord—as an ornament which he felt would suit the dignity of a chief! A copper kettle caught his fancy to an even greater degree, and he gave fifty skins in exchange for it.

On a later day the chief brought his wife and children aboard one of the ships. The woman wore a long robe of deerskin, and around her head was a circle of shells. The children were shy.

The chief invited the white men to visit the island upon which he lived. Everything the Indians could do, was done for the visitors; and when they returned to England they reported that "more kind and loving people cannot be."

An Attempt to Colonize

After the ships sent out by Raleigh had returned, the region visited was given the name of Virginia. That was done in honor of Elizabeth, "the virgin queen"; but it may have been partly suggested by the fact that the sailors had met with the Indian chief named Wingina.

Virginia was at first given no definite boundaries, but it was vaguely supposed to include a large stretch of land along the Atlantic coast above Florida. In April of the following year, Raleigh sent out seven ships which carried one hundred eighty colonists, in addition to the seamen.

The colonists landed on Roanoke Island, and part of them paused there. Others went to explore the mainland, with a view toward finding a suitable spot for a settlement. During their wanderings they visited various Indian villages and learned something of the customs and religion of the natives.

"Some religion they have," wrote Thomas Heriot, who was on the trip, "but they believe there are many gods of different sorts. They have one chief god who they say made other gods; and the sun, moon, and stars are supposed to be small gods. They think that at first there were the waters, and that then the gods

made all manner of creatures out of water. As to mankind, they say that a woman was made first and that one of the gods was her mate."

The explorers made one serious mistake. An Indian stole a silver cup from them at one of the villages they visited, and in revenge they burned the village. This was meant to put fear in the hearts of the red men, but it caused as much anger as fear; and it sowed the seeds of future trouble, for after that the English were often in danger from the Indians.



SIR WALTER RALEIGH

Returning to Roanoke Island, they spent the winter there with the rest of the colony. As the months passed, food became scarce. They waited vainly for supply ships from England, and all might have starved had not Sir Francis Drake come to the rescue with a fleet of war vessels. He carried the colonists back to England. Raleigh had sent a ship laden with food, but it reached the island after the colonists had left.

The Mystery of "The Lost Colony"

Although Raleigh had already spent thousands of dollars in his attempt to establish a colony in America, he did not give up hope. He immediately sent out to the Carolina coast more ships carrying one hundred fifty settlers, a number of whom were women. They

landed on Roanoke, shelters were put up, and the island was occupied once more. Here, shortly afterward, was born Virginia Dare—the first English child born on American soil.

This colony, too, proved a failure. Again the settlers were left too long without supplies, and they went to the mainland in the hope of finding a better opportunity to obtain food. When at last, two years later, supply ships reached Roanoke Island, they found the place deserted; but on a post was carved the word CROATAN. This was the name of a place known to the captains of the vessels, and it meant that the colonists had gone there. An effort was made to reach Croatan, but troubles arose. The captain of one of the vessels later stated that he had lost two of his anchors and that he feared to do any further sailing along the coast with only one anchor left. He also claimed that his food supply was short. At any rate the “rescue ships” failed to rescue, and sailed back to England.

Other vessels would certainly have been sent to Virginia if England had not been preparing to fight against Spain. The Armada was coming just at this time, and Queen Elizabeth ordered that her navy be enlarged. Scores of vessels were added, and every English ship and sailor was needed to fight the Spaniards. In the excitement, Raleigh and all England had little time to think of the handful of settlers in Virginia.

After the war with Spain was over, and the enemy defeated, England breathed freely once more, and after a while ships were sent to Virginia to see whether

the settlers could be found. No trace of them was discovered; but years later the English heard of "four white men and a young white woman" who were living with an Indian tribe. Perhaps the young woman was Virginia Dare, but if so, she was never located by people of her own race. The life of the first white child remains a mystery down to the present day.

The later years of Raleigh's life were sad. After the death of Queen Elizabeth, the new ruler of England, James I, had him cast into prison. After being kept there for thirteen years he was set free and made a voyage to South America. While on this voyage he was accused of making war on the Spaniards, and upon his return to England he was beheaded by order of King James.

Thus died the man who had spent his fortune in trying to plant an English colony in America, and who, though he failed, prepared the way for future colonization.

The Indians of Virginia

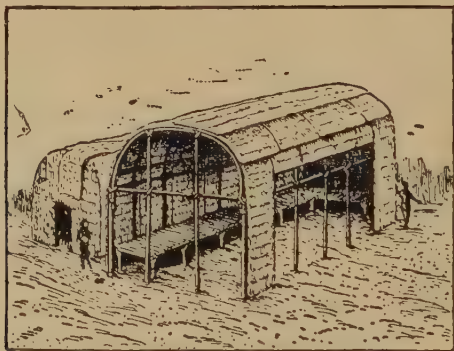
Indians of different parts of America had different habits and customs; so we shall tell about the various tribes as we come upon them in this history.

Let us first learn about the customs of the Indians of Virginia, as described by white men who explored the region. These Indians lived in small villages—never far from a river or spring. Sometimes a village had only three or four dwellings; but the dwellings were large, often containing twenty persons apiece. The red men made their homes by bending young trees to-

ward one another. The tops were tied together, and leaves and branches were cut off with stone knives or hatchets. Long strips of the under-bark of trees were woven together and placed on the outside to keep off wind and rain.

"The houses are as warm as stoves, but very smoky," said one Englishman who visited some of the villages. "Yet at the top, there is a hole for the smoke to go out."

In the woods near by, each village was sure to have a place where corn was raised. Corn needs sunlight in



AN INDIAN DWELLING

Living quarters of Indians found by early English explorers of Virginia. This picture is based on a drawing by John White, of the Roanoke colony.

order to grow, but the Indians did not care to go to the trouble of cutting down trees to make open fields. They proved quite clever in avoiding hard work. Holes were dug at the foot of tree after tree and bonfires were built in the holes, killing the roots. Then the

trees would die, and lose their leaves as well as some of their branches.

In that way sunlight was let in so that the corn could grow. Often the Indians picked the corn before it was ripe, and beat the ears into a pulp in a wooden bowl.



A "BARK HOUSE"

Bark houses were used by the Iroquois Indians.

Then they would boil it and eat it with smacking lips. In case they wished to save corn for the winter, they roasted the ears in the ashes of a fire and stored them away. When the time came for eating the roasted corn, they soaked it in warm water and pounded it in their wooden bowls.

Beans and pumpkins were also raised by the Indians of Virginia. The beans were planted beside the cornstalks. Women and children kept the "gardens" free of weeds.

Besides corn and vegetables, the Indians had plenty of game which they shot with bows and arrows. They killed deer, turkeys, geese, squirrels, and rabbits. For "sweets," they had several kinds of berries, and also used the sweet juice of cornstalks.

Boats, Fishing, and Making Fire

"Dug-out" canoes were used by the Indians of Virginia when they wanted to go fishing, or to cross a river or bay. These were made in the following manner:

A straight tree was cut down, and all the branches were removed with stone axes. Then a fire was built along one side of the log, the idea being to burn out a large hollow place. Indians watched the fire, and kept it from burning in the wrong places. To push the embers where they belonged, they used shells, stones, or green sticks. By burning the logs in this way, they at last made a kind of boat. Some such "dug-outs" were able to hold thirty or forty persons. Others carried fifteen or twenty.

To catch fish the Virginia Indians sometimes used pieces of bone cut into rude hooks. These were tied to the end of a stick, and with the help of bait, many a good catch was made. Perhaps more in favor was the custom of shooting at fish with bows and arrows. A line was tied to the arrow so that the fish-hunter could draw it back after he struck a fish, or when he missed.

Nets were also used. These were made from a tough grass, or from strips of the inner bark of trees. The grass or bark was made into thread or string by pressing it between the hand and the flesh of the body, and rolling it. This work was done by women, who became extremely expert. The sinews of animals were also used for cord.

To make fire, these Indians rubbed one piece of wood against another. By this means, they soon had enough

heat to set fire to dry moss, or dead leaves or grass. Their arrows were pointed with sharp stones, or the beaks of birds, or the spurs of turkeys. Notches were made in arrows with the keen teeth taken from slain beavers.

The deer was a great help to the red men. Its flesh made excellent food, and its skin was used for clothing. Its sinews and the tips of its horns were boiled together and made glue.

Hunting the Deer

The Indians of Virginia often went deer hunting. Sometimes two or three hundred men would go out together. In other cases, a single hunter would try his luck.

When in a large band, the hunters would make a circle of bonfires around a piece of forest land. They knew that deer were afraid of fire. Between the bonfires men waited with bows and arrows ready to shoot, or with stone-pointed spears ready to hurl. Others would make their way to the inside of the circle, howling and shouting as they tramped between the trees, and setting many a deer wild with fear.

When a deer is frightened, it will run—but where could these deer run? They would tear through the forest, trying to get out of the reach of those who shouted. Then they would see or smell one of the fires of the circle; no matter which way they turned, they were lost. Arrows and spears would do their deadly work, and the Indians would march home with their prizes.

When we read about that kind of hunting, we cannot help being sorry for the deer; but we must remember that the red men were not hunting for sport. They needed the deer flesh for food, and they needed the skins for clothing.

When an Indian went hunting alone, he would often do a curious thing. He would make himself look like a deer! Covering his body as much as possible with a hide, and holding the stuffed head of a deer in the air, he would crawl along as best he could. Making his way from tree to tree, the hunter would keep his eyes open for real deer. The animals might not realize that it was a different kind of creature coming toward them, until it was too late. The Indian would suddenly drop his disguise, fit an arrow to his bow, and wound or bring down the deer. If the beast was only wounded, the Indian would follow its trail and do his best to finish his victory. This custom of "stalking" deer was common to tribes in many parts of America.

Women and Children

An Englishman who came to Virginia in early days leaves this account of the dress of Indian women:

"The better sort wear large mantles of deerskin. Some are embroidered with white beads, some with copper beads. Others are painted, after their fashion. In winter they wear skins with the fur left on; in summer, without it.

"The common sort cover themselves with grass, the leaves of trees, or such like. I have seen some women use mantles of turkey feathers."

Indian men were willing to hunt, fish, and fight in war; but they usually left the hard, dull work to the women. When a tribe was on the march, the women had to carry the baggage, which consisted chiefly of food, clothing, and skins used for tent coverings. The women also planted corn and vegetables, sometimes being helped by the children. Weaving mats and baskets was another task of women, and of course they also did the cooking.

One surprising work of the women was "shaving" the men. For this purpose we are told that they used "two shells," and "grated away the hair in any fashion they pleased." I doubt that shells, even though made sharp at the edges, were pleasant razors. Perhaps some of the Indian women, or "squaws," took a quiet revenge on harsh husbands. Shaving did not need to be done very often, however, because hair did not grow rapidly on the faces of the red men.

From an early age children were taught to endure pain and cold. It was a common thing for them to be bathed in an icy river or brook, early in the morning. Their skins were rubbed with grease from time to time, and sometimes their bodies were painted with queer figures. I say "queer figures," because they would seem so to us; but the Indians probably thought that they were making their boys and girls better-looking by painting their heads, chests, and backs.

CHAPTER IV

JOHN SMITH AND JAMESTOWN

IN all the history of our continent there are few, if any, men more interesting than Captain John Smith. He was born in England, and lost both his father and mother during his childhood. At the age of thirteen, he was placed in charge of guardians. For four years he remained in their care, then ran away to seek adventure.

Dreams of going to sea had filled John's head during his boyhood; and now that he found himself free, he crossed a very small "sea"—the English Channel. Reaching France, he became a soldier and spent four years in warfare in the Netherlands. Then he made his way eastward and fought in an Austrian army during a campaign against the Turks.

In the story he has left us of his life, he says that he gained his rank of captain while with the Austrians. In one of the battles he was captured by the enemy and was sent to a Turkish household in Constantinople as a slave. In that household, Smith declares, the daughter of the mistress took a fancy to him and liked to have him do things for her; but she began to fear that her mother would sell him and put him forever from her sight. To prevent such a happening,

the maiden asked that the slave be sent to a farm owned by her brother. The request was granted, and Smith was removed to a place near the Caspian Sea.

When the young English slave arrived, he gave a letter to his new master. It had been written by the sister, and was filled with pleasant things about Smith. He would have been better off without the letter; for the Turk began to fear that his sister meant to marry the slave when she grew older.

From the first, Smith was treated more harshly than the other slaves, and was given the most difficult tasks in the fields. One day while he was threshing grain, his master came to him and whipped him cruelly. Smith raised the club he was using as a flail, and struck with all his might. The Turk fell limp upon the ground, and Smith ran from the field. He knew that if he were caught he would be put to death. Around his shoulders he threw a cloak taken from the fallen master; but he still carried about his neck the iron collar which showed that he was a slave. Traveling chiefly by night, and hiding during the day, he spent more than two weeks in going toward Russia. At last he crossed the border. He was not sure that he would be well treated in Russia, but the deadly fear of falling into the hands of Turks was past.

As the event proved, Smith was kindly received by the Russians. The iron collar was filed and taken from his neck and he was given food and shelter by the peasants. After two years of wandering across Russia and western Europe, Smith managed to get back to England. He was then about twenty-five years old.

Smith Becomes a Colonist

The failure of Raleigh's attempts to start a colony in Virginia did not prevent later efforts. In 1606 a new trial was decided upon. Raleigh was then in prison, but other men were eager to try their fortunes in Virginia. Some merchants in London formed into a company, called the London Company, for the purpose of sending a colony there. They succeeded in finding one hundred settlers, who set sail in three ships about the middle of December. One of Raleigh's old sea captains, Captain Newport, was in command of the three ships that carried the colonists. Their plan was to build homes across the ocean and to try to locate gold mines.

From the start, the ships met with bad weather, and six weeks passed before they were out of sight of the English shore! When they finally reached the open Atlantic, they met with more bad weather and were blown out of their course. The first landing was made at one of the islands of the West Indies.

After spending three weeks in southern seas, the voyagers sailed northward, until they came to the coast of Virginia. It was now spring of the year 1607, and the weather of Virginia was pleasant. After searching about the coast, the party decided to make their settlement beside a river which they called the James, in honor of King James, the British ruler.

Men went ashore to cut down trees as the first step in building a fort, tents being used for shelter while the fort was going up. At length a sturdy building was made from logs.



CAPTAIN JOHN SMITH

In the company was John Smith, who had decided to cast in his restless lot with the colonists after he had returned from Turkey. From the first his love of daring and his stubborn will had been noticed; and he had been marked out as a man who might either make trouble or do great service. While crossing the Atlantic, he was made prisoner because the leaders of

the voyage suspected him of plotting to overthrow their power. He was set free, however, soon after reaching Virginia.

Helped by Indians

The fort was called Fort James, and soon there were huts all about it, making a small village, with the fort as the chief building. The village was called James Town. For a long time the name was spelled in that manner; but in our story we shall use the modern spelling, "Jamestown."

The settlers had not brought along enough food to last many months; therefore, a ship was sent to England for a new supply. While it was away the shortage became so great that there was much suffering. A thick soup, made from partly-rotted wheat and barley, together with a few fish and crabs obtained from the river, was the chief food. Worse than the hunger was the poor water supply. The land upon which the fort had been built was low, and there were no springs within reach. Water was taken from the river, but at high tide it was salty, and at low tide it was so muddy that it was hardly fit to drink. Sickness caused the death of some of the men, and others became so weak that they were scarcely able to stand.

When everyone was about to lose hope, help came. It was not a ship loaded with food, but a group of Indians bearing a gift. The Virginia natives had not always been well treated by the English. Some of them remembered how one of their villages had been burned by the strangers from across the sea; but in spite of

that a load of corn and fruit was now brought to the starving whites. It arrived just in time. The barley and wheat had run out, and not a man might have remained alive if the "savages" had not come to the rescue.

Smith is Captured

After eating some of the food brought by the Indians, the settlers found enough courage to set forth upon a trading expedition. Captain Smith and half a dozen others sailed up the James River and obtained turkeys, venison, and corn bread, in exchange for beads, copper, and iron hatchets. More trading took place in the weeks which followed, and the settlers feasted upon the food which came into the village. They also shot wild ducks and geese that were flying south for the winter.

In the midst of the new prosperity, Smith made a trip up the river and met with some Indians who were not friendly. Smith tells us that he was caught in a swamp, with only an Indian guide beside him; and that he used the guide as a shield while he fired upon the warriors. Two of the warriors were laid low by bullets, but the others came onward and captured him.

A Compass Prevents Death

The Indians who captured Smith were known as Powhatans, and their chief was also called Powhatan. A brother of Powhatan, who led the attacking party, ordered that the prisoner be tied to a tree.

Several braves then made ready to fire their arrows.

You may imagine the feelings of the white man; but he had a ready wit, and decided to make at least one effort to save his life. His hands were free, and from his pocket he drew a compass. Powhatan's brother, coming to his side, looked closely at the curious instrument. Soon other braves crowded around and could hardly believe their eyes when they saw how the



FIGHTING THE INDIANS

This picture is from an old print showing Captain John Smith fighting the Indians.

needle "danced." They were still more surprised when they tried to touch it and could not do so. Glass was a mystery to them, and they did not understand how they could see the needle so close and still not be able to touch it.

Smith waited in hope that there might be some change in his fortunes, and he was rewarded by a sign from the leader. Bows were laid aside, the captive was freed from the cords which held him to the tree, and he was led to a near-by village.

Indian women and children looked with astonishment at the strange white creature who was being brought into their midst. He was placed in a long

hut, well-guarded by warriors, and was served with corn bread and the flesh of deer. One of the guards Smith had met before, and had given him some beads. The Indian, remembering the kindness, offered his own robe to keep the prisoner warm during the night.

An old warrior's son lay near death, and Smith was taken to the bedside. Since he had learned some of the words of the native language, he was able to understand when he was asked whether he could do anything to keep the man alive.

"I can do nothing without the magic water which they have at Jamestown," he replied, "but if you will let me go there, I will return with some of it and will cure him."

The Indians were not willing to permit the prisoner to return to his friends, lest he should never come back; but they allowed him to write a message on a piece of paper which he carried with him. This was taken to Jamestown by messengers, and in three days they returned with the "magic water." What the "water" was, we do not know—it may have been whiskey.

Unfortunately, the wounded man died while the messengers were away; but the fact that the prisoner could make the paper "speak" was in his favor, and the Indians wondered whether or not he was a god.

Pocahontas

After a while Smith was taken to the village where Powhatan lived, and was brought before him. The mighty chief—who ruled two hundred Indian villages



POCAHONTAS SAVING JOHN SMITH

—was seated on a bench covered with a cushion of animal hides. Near him were his wives and some of his warriors. Wild shouts were let forth as the prisoner was taken into the hut where the chief waited.

It was a curious custom of tribes in various parts of America to give food to a man who was about to be put to death. Smith was given water in which to wash his hands and a bunch of feathers, instead of a towel, to dry them. Then he was treated to a feast.

Some of the older men of the tribe talked with Powhatan while Smith was eating, and after he had finished he was informed that the sentence of death had been passed upon him. According to the story which he later told, he was laid on the ground and two warriors prepared to put him to death by striking his head with tomahawks.

Among the chief's children was a maiden known as Pocahontas who was only thirteen years old. She stood near by, watching the captive, and just as he was about to be struck dead, she rushed toward him and threw her arms about him. This action, if we may believe Smith, saved his life. Chief Powhatan bade him rise, and said: "Your life shall be spared, and you shall live with us, making hatchets for my warriors and beads and bells for my daughter."

The truthfulness of this story of Pocahontas has been doubted, but it is by no means an impossible tale. Actions of a like type were common among Indian tribes. Many an old warrior adopted a prisoner as his son; and Indian girls and women sometimes saved captives whom they wished for husbands.

We have no means of knowing whether Pocahontas wanted to marry Captain Smith. If she did, her wish was not granted. Smith was sent to Jamestown with twelve warriors, after he had promised to give two cannon and a grindstone in exchange for a tract of land.

Before giving the cannon to the Indians, Smith loaded them with powder and stones and set them off. The noise made the warriors speed away in terror, but they returned and accepted trinkets in place of the fiery monsters.

The capture of Smith led to friendly relationship with the Powhatans. Pocahontas remembered the bold captain and sent loads of food to his village. Sometimes she, herself, came to visit, and her liking for the white strangers grew. It was now winter, and the supply of ducks and geese had fallen off. Without the gifts from the Indians, it is likely that many white men would have starved.

Trading and Gold-Seeking

During the winter, Captain Newport, who had returned to England with a cargo of sassafras and valuable wood, arrived in Jamestown with ships loaded with food, iron goods, and trinkets. The trinkets, of course, he had brought for trade with the Indians. In company with Captain Smith, he paid a visit to Powhatan.

Captain Newport gave the Indians more than they asked in trade for their food and furs. This did not please Smith, who felt that the Indians were asking

too much for the things they were trading. He therefore drove a hard bargain with Powhatan by deceiving him about some common blue beads.

"What must I give for these?" asked the chief.

"They are wonderful beads," replied Smith. "They are of the color of the sky, and no one except a great king can wear them."

Powhatan made an offer, but Smith declared it was not high enough. After a while, the chief agreed to give two hundred bushels of corn for a pound or two of the cheap blue beads.

Searching for Gold

When Captain Newport and the two ships went back to England, one hundred and twenty men were left behind to join the colony. Among these were six tailors, four gold-workers, two druggists, a blacksmith, and a pipe-maker. Most of the colonists, however, were "gentlemen," unused to hard work, or adventurers whose chief object was to get rich and return to a life of ease in England. Therefore, instead of building homes, they wished to seek for gold.

The gold-workers had been brought across for the purpose of refining the gold which was expected to be found. The settlers now entered upon a period of gold-seeking. They dug in the earth, and sifted the sands of rivers and streams; but no glint of the shining metal greeted their eyes. You may be sure that the men became tired of the vain searching. One poor fellow said: "If I die from all this, bury me deep in the sand, or else they will try to make gold out of my bones."

In the midst of the gold-seeking fever, Captain Smith and fourteen companions set out in a barge to explore Chesapeake Bay and to find gold if possible. The first Indians they saw were two rather grim fellows who carried spears with bone points. The signs which they made to the white men seemed to mean: "What are you after?"

The reply satisfied them, and they led the strangers to the home of their chief. By using the language of the Powhatans, Smith was able to converse, after a fashion, and learned something about the harbors farther up the bay.

As the party went on with the work of exploring, they became thirsty, and obtained three barrels of muddy water from natives. The water had doubtless been taken from a river, and was ill-tasting. Within a few days, the barrels were empty. There was plenty of water in the bay, but of course it was salt. Smith landed upon the shore of an island and sent men in search of a spring, but they returned without finding one. Neither could fresh water be found at points where they visited the mainland. One of the men on the trip later said: "We would have refused two barrels of gold if we could have had one barrel of the muddy water we had received before."

At last, to the joy of all, a spring was found on the mainland. The water was hot, but the men began to drink, without giving it much time to cool. The barrels were filled, and the party went on its way.

After weeks of weary travels, Smith and his comrades returned to Jamestown. Their barge was loaded

with lumps of colored earth which had been dug up at the only "gold mine" found on the trip. The lumps were spotted with different colors, among them a yellow, which suggested that they might bear gold. Tests proved, however, that there was not a trace of



SEAL OF VIRGINIA

The first seal of the colony, adopted
at Jamestown in 1617.

the precious metal in the entire load. The settlers had failed to realize their dreams of a golden Virginia.

At about this time Smith was chosen president of the colony, dividing power with the men of the council. A better leader would have been hard to find. The rulers of the town did not always agree, and there were frequent quarrels; but Smith used his rugged will to bring action. The fort was repaired, houses were built for the storing of grain, a well of good water was dug at the fort, and land plowed for spring crops.

Smith himself was a hard worker, and he made a rule that he who would not work should not eat. To guard against possible attack by Indians or by Spaniards, soldiers were drilled outside the village limits.

Sometimes as many as a hundred Indians would gather to watch the soldiers go through target practice. They gazed with wonder as the weapons were fired, and it was hard for them to understand how noise and flame could make bullets fly toward a mark.

Upon one occasion an Indian obtained some gunpowder and took it home with him. The settlers learned that the powder was planted in the ground in the hope that it would grow to a greater quantity. We may imagine the disappointment when the natives found that no matter how much they watered the powder it would not grow!

A Maiden's Surprise Party

The English in Virginia spoke of Powhatan as a "king," but Captain Newport noticed that he did not wear a crown. He carried the news back to England, and the directors of the colony felt that it was a shame for a monarch to go without a crown. Accordingly, they sent Newport to Virginia again with a crown for Powhatan.

Smith and four other men set out to visit Powhatan and to ask him to come to Jamestown for a coronation. The Indians were then at peace with the colony, but the captain believed in being prepared to fight at all times. Muskets and pistols were therefore kept at hand when they paused at evening to camp on a meadow.

Suddenly the near-by woods rang with a wild screeching, and the men jumped to their feet. Raising their weapons, they were about to fire upon three old warriors who emerged from among the trees; but Pocahontas rushed upon the scene and begged them not to shoot.

With excited eyes the girl explained that no harm had been meant, and that she had intended only to give them a surprise as they approached her village. At a signal, thirty maidens danced out of the woods, wearing garments decked with green leaves, and deer-horns upon their heads. Making a ring around the white men, they danced and sang.

After the party of welcome was over, Smith and his companions were invited to come to the village for food and shelter.

Crowning the Chief

On the following day Powhatan entered the village in which the visitors had spent the night.

"Presents have come for you from England," said Captain Smith. "You are invited to Jamestown, where we shall crown you as king."

The crafty chief saw a possible trap in this message. If he were to go to Jamestown, he might be captured and held prisoner.

"No," he replied, "I am a great chief, and I will not go to your town to receive presents. If you want to give me presents, bring them to me. I shall be here for eight days."

Smith sent word of the reply to Jamestown, and

Captain Newport set forth with soldiers to take the crown and other gifts to the Indian ruler. He gave Powhatan a pitcher, a basin, and a bed, and then told him to kneel down to receive the crown.

Powhatan did not know what it was to "kneel down," and even when the visitors showed him how he would not do so. After much effort, they managed to get him to bend his knee just a little; and as he did so, Newport slipped the crown upon his head. Now it was possible for the people in England to feel that proper honor had been done to the native king!

Not wishing to receive without giving, Powhatan took off his robe and his moccasins and gave them to Newport.

Smith Leaves Jamestown

Captain Smith remained in Jamestown only two years. Although we usually see him pictured as a grizzled man of middle age, we must remember that he was young while at Jamestown, being about twenty-seven years old at the time he arrived. His bold, rough spirit worked much good to the colony; but he made both mistakes and enemies, and his life with the other settlers was not always pleasant.

Shortly before he left for England, he was hurt in a powder explosion. He wanted to go to England where he could find a better doctor to treat his wounds; but he might have stayed, none the less, if there had not been so many disputes among the colonists. The disputes annoyed him, and he was glad to have a reason to take a ship home. Some years later he visited

the coast of what is now New England, but he never returned to Jamestown.

Pocahontas and John Rolfe

After Smith had departed, Pocahontas came to Jamestown several times to inquire about him. She knew that he had been severely hurt and she feared that he might die. Either by mistake or by design—possibly to put an end to her questions—she was told that he had died after his return to England.

In the years which followed, there was some fighting between the settlers and the Indians, but Pocahontas always remained a friend of the settlers, in spite of the fact that they were no longer on good terms with Powhatan.

At a time when they felt themselves hard-pressed, the leaders of the colony carried through a deceitful plan. Pocahontas was coaxed on board a ship, and was held there as a prisoner. This message was sent to Powhatan:

“Your daughter is in our power. We shall not give her ill treatment, but we will keep her until you set free the white men whom you have taken prisoners. You must also return the swords and guns which your warriors have stolen from us.”

The chief loved his daughter and wanted her to come back to him; but he feared to return the guns, since by their aid his warriors could keep from falling under the power of the English.

How the matter would have turned out if John Rolfe had not lived, is uncertain; but Rolfe proved to be the

key to the solution. An old record describes him as "an honest gentleman," and he had long been a friend toward Pocahontas. In fact, it appears that he had been "in love with her long before this"; and to some extent at least she returned his love. While the Indian girl was a prisoner, she told Rolfe that she was willing to marry him.

News of the engagement was taken to Powhatan, and he was pleased. He saw in the marriage an event which would insure the friendship of the whites; and, after all, he wished peace with them, not war. The marriage took place with an uncle of Pocahontas and two of her brothers looking on. Peace returned to Jamestown, and trading with the Indians was again carried on.

Pocahontas Goes to England

Pocahontas was about twenty years old when she was married to John Rolfe. For three years they lived at Jamestown, and a child named Thomas was born to them. The Indian mother loved the infant tenderly, as mothers love babies all over the earth, no matter of what race or color they may be.

After she had gained a fair mastery of the English language, Pocahontas decided to go abroad with her husband and little Thomas. As she was bidding her father good-by, he told her that he would send one of his men with her to keep her company in the strange land and to guard her from danger. Powhatan also expressed a desire that his warrior should bring back a report of the sights he might see across the ocean.



POCAHONTAS AND HER SON

This picture was painted while Pocahontas was in England.

Soon after reaching England, Pocahontas was visited by John Smith.

"They told me you had died," she said, "and I could learn no more until I came to England."

To this the captain replied that he had indeed suffered a serious accident, but that he had been cured of his wounds. Pocahontas asked him to let her call him father, saying: "You shall call me child, and I shall ever be your countrywoman."

The warrior who had come to England with her had brought a long stick. He said that Powhatan had told him to count the people he saw; and to do so he began making notches on the stick—one for each person. After a while he gave up the attempt, because he could not make notches fast enough.

In the months which followed, Pocahontas met the king and queen. She was invited to parties by lords and ladies, and was treated as the hosts felt a princess should be treated.

The visit to England was to be the last chapter in the life of Pocahontas. She died just after she set sail for her homeland. The ship returned to port, and the baby Thomas was left in care of Rolfe's friends. The passengers then went on their way, sad in their memories, and arrived safely in Jamestown.

Virginia and Its Tobacco

It has been remarked that the Indians and the whites exchanged two evil presents. The white men gave "fire water" to the Indians, and in return they received the habit of smoking tobacco.

Tobacco was not known to the people of Europe before Columbus reached America; but the Spaniards who visited the West Indies reported that they found that many of the natives smoked tobacco, while others chewed it. The word "tabaco" (as the Spaniards spelled it) was at first the name of a pipe used by the Carib Indians. That pipe was a curious affair—a long tube which became a double tube at one end, and which might be compared in shape to a Y. The double end

was placed in the nostrils, while the other end was held over the burning weed. In that way smoke was drawn through the pipe. The name for the Carib pipe came to be the name for the weed itself.

Virginia's early hopes of gold were blasted; but the growing of tobacco became a mainstay for the settlers. Ralph Lane, who was appointed governor of Virginia before Jamestown was settled, is known as "the first English tobacco smoker." Other Englishmen soon took up the Indian custom, including Sir Walter Raleigh. You probably know the story of how Raleigh was doused with water because his servant mistook the smoking for a fire.

The Jamestown settlers seem to have commenced their tobacco planting in the year 1612. A market was found abroad, and the settlers learned that they could become far richer by growing tobacco than by hunting for gold. Each year the colony sent shiploads of tobacco

to England, and in return the ships brought cattle, hogs, clothing, and other things the settlers needed.

The raising of so much tobacco required a large number of laborers. The planters found it difficult to



INDIAN PIPES

The pipe at the top is one used by Virginia Indians; the one in the center is a stone pipe, used by Indians of New York; the lower picture shows a stone pipe, used by the Ohio Indians.

get enough men to cultivate their large fields of tobacco. At last they began to buy slaves. "In August 1619," says Rolfe, there came in "a Dutch manne-of-war that sold us twenty negars." This was the beginning of negro slavery in the United States.



AN OLD-TIME TOBACCO SHOP

A tobacco shop of the time of Virginia's early growth of tobacco. A statue of an Indian smoking in a manner peculiar to the red men, is to be seen in one room.

Jamestown passed through dangerous periods, however, even after the tobacco traffic had commenced. There were hunger and disease and trouble with some of the Indian tribes. At one time all those left in the colony were setting out for a return to the Old World.

The timely arrival of Lord de la War with three shiploads of colonists, together with an abundance of food and other supplies, saved the settlement from coming to an end. Encouraged, all gladly returned to Jamestown, where they gathered in an unfinished church and thanked God for His goodness to them.

Through still other long, hard struggles, the colony safely passed, and as years went by, grew in population and wealth. It was the first permanent English settlement in America, and its success was due largely to the presence of Captain John Smith in the early trying years.

CHAPTER V

THE PILGRIMS AND PLYMOUTH

AT about the same time that Smith and his companions went to Virginia, another English group was beginning a great adventure. This group was made up of people called Separatists—men and women who had separated from the Church of England, which was established by the Government.

There were thousands of Separatists in England, but our story will deal with only a portion of them, a band of about two hundred persons who decided to go to Holland in 1607.

In England at this time every one was required by law to attend the English Church. The Separatists did not like some of the forms of worship used and for that reason withdrew from the established Church and set up a form of worship of their own. When they tried to have religious services, however, they were punished. This treatment made them feel that they must leave England and go where they could have freedom of worship.

In the little country of Holland, just across the English Channel from England, all persons were permitted to worship as they pleased. The Separatists therefore decided to go there.

The people in the group that resolved to take this important step, later gained the name of Pilgrims, since they were fated to spend many years in wandering before they could find permanent homes. Their first attempt to go to Holland was a complete failure. They were taken aboard an English vessel and were promised a safe voyage. Instead, they were robbed while on board, then taken back to the English shore. Many were put in prison but were set free within a few months.

The following spring a new attempt was made to cross to Holland. The captain of a Dutch ship agreed to make the trip. A day was set to go aboard, at a point on the coast not far from Hull. The women and children, with the family baggage, arrived at the spot a day ahead of time, in a small vessel. They decided to spend the night anchored in a creek. When morning came they found their vessel stuck in the mud until the tide should rise again.

The men had now arrived, and the Dutch sailing ship came into view. The men decided to go aboard at once, and to take on the women, children, and baggage later. Part of the men had boarded the ship when mounted soldiers suddenly appeared in the distance. They were galloping toward the spot, and the nervous captain of the Dutch ship ordered the sailors to lift anchor. Soon the ship was out of the harbor.

Can you imagine the scene? Husbands and fathers taken away against their will, women and children helpless in a boat. Most of the men left ashore fled, but the soldiers captured the women and children, with

the few men who had stayed near them. The captives were not placed in prison this time, but were taken to a city and were asked: "Where are your homes?"

"We have no homes," they replied. "We have sold our houses, and were preparing to go to Holland."

The absence of the men now helped them, because dependent women and children were considered more of a nuisance than anything else. For some months officers of the law tried to decide whether they should be taken care of as "poor persons," but they were at length set free, to leave the country if they wished.

In the meantime they had heard from their relatives in the Dutch ship, who had landed safely after a stormy voyage of two weeks. The rest of the party followed them to Holland.

The Pilgrims in Holland

The Pilgrims found their first refuge in Amsterdam. They were well treated by the Dutch there but decided to move to a smaller city. A letter was sent to Leyden, asking whether they could come there. In reply they were told that they would be welcome if they obeyed the laws. One of the Pilgrims later wrote that he found Leyden "a fair bewtifull citie."

For eleven years the Pilgrims lived in Leyden. They were allowed to worship in their own way, and they managed to earn their daily bread. Murmurs began to arise, however.

"Look how hard we have to work!" exclaimed some. "Our boys and girls are bent down with work to help us live."

"We are growing old in a foreign country," said others, "and our children are forgetting how to speak English."

Still other complaints were made. The parents were alarmed because some of the older boys were running away to become soldiers or sailors. It was therefore decided to move—this time to America.

In the New World, the Pilgrims saw, or thought they saw, a chance for better lives. For a time they talked of going to South America, to live in Guiana. That land offered an easy life, without a great deal of work, but there were dangers; the hot climate was likely to mean disease, and the Spaniards might sail to Guiana rather easily.

The fear of Spain existed in many parts of the earth. It was even thought that Spanish armies might invade Holland; and for that reason, among others, the Pilgrims were making ready to leave. They had no desire to meet Spaniards in the New World.

The colony called Virginia seemed to offer better prospects. The idea of the size of Virginia was very hazy at that time. Some persons thought that it included sea-coast land extending many hundreds of miles along the coast. Others were giving the name of New England to all of the land the English claimed in North America.

The Pilgrims planned most carefully for their great venture. It was agreed that only "the youngest and strongest" members should go at first to America. The others were to follow later, if the first group met with success. The leaders of this brave band were

William Bradford, William Brewster, John Carver, and Edward Winslow. Another man who, though not of their congregation, chose to go with them, was Miles Standish, a soldier.

How to raise money to take them to America was a problem, for the Pilgrims were poor and did not have enough money to pay their way. Luckily, there were business men in England who were willing to help them for the sake of the profits which they hoped to receive from the colony. By the terms of the agreement made with these English merchants, the Pilgrims agreed to save all the profits for seven years. At the end of that time, everything was to be divided equally; one half to go to the merchants for carrying the colony to America, and one half to be shared among themselves.

About half the Pilgrims left Holland in September, 1620. They were transported to the English city of Southampton, and from there they set out in two ships. One vessel began to leak and a landing was made. Passengers left the leaky ship and as many as possible boarded the other—the *Mayflower*. Out upon the Atlantic sailed that historic ship.

Finding a Place to Settle

When the Pilgrims reached mid-ocean they met stormy weather, and the main beam of the *Mayflower* was jarred out of place. For a time there was talk of turning back, but it seemed as dangerous to return as to go forward. Fortunately, one of the Pilgrims had a large iron screw. The beam was forced back into

place, was fastened with the screw, and the voyage was continued.

Two months and five days after leaving England the Pilgrims reached the American shore, sighting first the coast of Cape Cod. The country there looked forbidding and barren, but since winter was drawing



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THE MAYFLOWER

This model, in Pilgrim Hall, Plymouth, is an exact reproduction of the ship in which the Pilgrims sailed across the ocean to America.

near, they decided to land and sailed into what is now the harbor of Provincetown, Massachusetts. Before landing, the men met in the cabin of the *Mayflower* and drew up laws for the government of the colony. At this time, also, they chose John Carver to be their governor.

A sailboat had been brought along in the *Mayflower*, for use in exploring the coast. It had, however, been

battered during the storms and was not fit for use; so Captain Miles Standish was chosen to lead a group of sixteen men through the near-by country. They headed for a point on the coast where they thought they had caught sight of the mouth of a river.

Captain Standish and his men went full-armed. Before long they beheld five or six Indians, with a dog. The Indians turned and fled as they saw the white men

John Brewster
William Brewster
John Winthrop

Myles Standish
Isaac Allerton
John Bradford

SIGNATURES OF SIX OF THE LEADING PILGRIMS

Notice that Standish spelled his name "Myles." People of that time did not always spell their names in the same way.

approach. The Pilgrims scouts gave chase. By means of footprints, they kept the trail; but they did not catch up with the fleet-footed Indians.

Darkness came and they rested through the night, sentinels keeping watch. In the morning they tried to pick up the trail again. They entered a wood and soon found themselves lost. Their clothing was torn as they scrambled hither and thither through prickly bushes. Thirst made them weak, and they began to search for fresh water instead of for a return path. At last they came to a spring—and the water tasted sweeter than any they had ever drunk before.

Thus refreshed, the little band kept to its task of finding the way back, and at length reached a point on the coast from which they knew it would be easy to trace the route to the ship.

An Attack by Indians

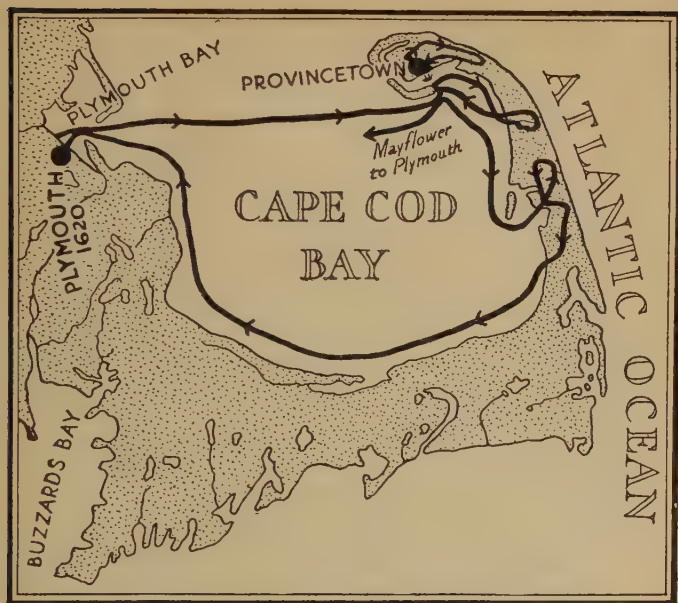
Before returning to the *Mayflower*, Captain Standish and his men discovered a place where Indians had stored large baskets of corn. The Pilgrim party picked up a load to carry to the ship.

The sailboat was repaired and in it thirty men set out to explore the coast. They found a river mouth, but the water was too shallow to make a good harbor. On the shore they found two Indian huts, deserted at the time but containing a quantity of corn and beans. The white men helped themselves. This incident is described in the writings of William Bradford, one of the Pilgrims. He says that it was planned to pay the Indians at a later time. Unfortunately, the red men did not know about this intention. They thought that the strangers were trying to steal their food.

Before long another exploring party set out in the sailboat. At night they camped on shore, piling up logs as a defense in case of an attack. There was no unusual event that night, but the next night a strange cry was heard. For a moment the men thought that it was a savage yell but decided that it was probably the howl of wolves. In the morning, however, the cry was repeated. One of the men who had gone some distance beyond the camp came rushing back, crying, "Indians! Indians!"



SIGNING THE MAYFLOWER COMPACT
(From a painting by Edwin White.)



FIRST SETTLEMENTS IN MASSACHUSETTS

This map shows the route followed by the Pilgrims, from Provincetown to Plymouth, in their search for a good landing place.

Some of the muskets had been put on board the sail-boat, so the men without weapons ran to the shore. The rest prepared to fight from behind their log defense. The Indians burst upon the scene, shouting their war whoop. Musket balls and arrows passed each other through the air. The men who had run to the boat returned and fired at the attackers.

One large, strong Indian, who seemed to be the leader, protected himself by standing behind a tree. Arrow after arrow he sent at the white men. Musket

balls hit the tree time and again. Finally a ball struck just over his head, making the bark fall down upon him. This was too much for him and he fled, with his comrades after him.

So far as our record shows, no one on either side was killed. Several of the Pilgrims had been struck by arrows, but they were saved by their armor. This first meeting with the Indians gave a thrill of success, but it did not bid well for future safety.

Some days later the sailboat reached a harbor which seemed to provide a good location for settlement. The news was taken to the *Mayflower* and caused much rejoicing. With happy hearts the Pilgrims sailed into Plymouth Harbor, ready to build homes for themselves in the New World.

Sickness and Friendly Visits

When the *Mayflower* entered the harbor, it was December 16, 1620, by the calendar then in use. Since that day, the calendar has been pushed ten days ahead, and we should now call it December 26. The exploring party landed a few days earlier—December 11, according to the old calendar, or December 21, according to the new.

Though it was near the end of December, the winter had not begun in earnest. A chill rain was falling, but no snow, as the Pilgrims began putting up shelters. The first building was a "common house," made of rough logs, the cracks filled with mud. This place was a storehouse to hold food and other articles belonging to all.

Next, the fort was laid out on the hill, where cannon were to be placed for defense. Men were set to work building huts near the common house, and the winter might have proved a happy one had it not been for the sickness which followed.

Even before the Pilgrims arrived at Plymouth, some of them had become sick. Within a month after land-



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OLD FORT AND FIRST MEETING HOUSE

This was built in 1621, at Plymouth.

ing, the sickness was seen to be a plague. At one time, all but seven of the colonists were sick. Those who were well did their best to care for the others, but it was a losing fight. By the time the winter was over almost half of the settlers were dead.

As spring came, however, the remaining members of the colony found that they were in good health

again. They began to look forward to a long period of mild weather. The Indians had not bothered them during the winter, but there was fear that they might. Two cannon had been mounted near the little village, and the men were ready for an attack.

One day an Indian was seen approaching. He came as though he neither intended harm nor feared in-



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PILGRIM LOG CABIN

An exact representation of the kind of houses in which the Pilgrims lived.

jury. With him he carried a bow and only two arrows. The white men were amazed when they heard him cry out: "Welcome!"

Going to meet him, they found that he could talk in broken English. He had learned, he said, from Eng-

lish sailors who had come before to the coast, some distance north. The Englishmen had been fishing and this Indian had been their friend. His name, he told the Pilgrims, was Samoset.

Samoset was treated in a friendly manner. He was given a dinner consisting of biscuits and butter, duck-meat, cheese, and a kind of pudding. He was also treated to "strong water," and showed no desire to leave the village that day. After lodging in one of the huts, he left with friendly words.

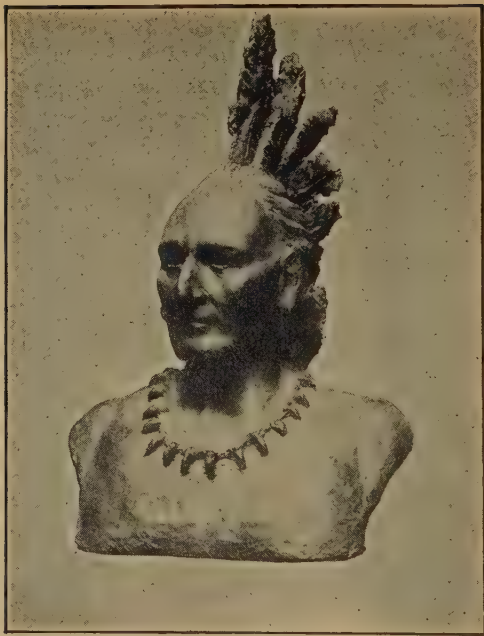
Two weeks passed and the Pilgrims saw no more of the friendly native; then he came back with five other Indians. The whites were treated to singing and dancing, but they did not much enjoy the treat. It was Sunday, and to them it did not seem right to make merry.

Upon still another day, Samoset came for a visit. This time he was accompanied by a friend named Squanto, and brought news that a great chief and sixty warriors were on the way to see the white men.

A Good Crop and Feasting

The Indian chief, Massasoit, and a band of warriors, were seen coming toward Plymouth. One of the Pilgrims, Edward Winslow, went out to greet them. The friendly Squanto helped to interpret, and a long talk was held. Winslow gave the chief two knives and a copper chain.

Some of the Indians then marched into the village, and Massasoit called on Governor Carver in one of the log cabins. He was given as much of a feast as the



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SQUANTO

colonists could afford. A "treaty of peace" was agreed upon. The Indian chief said that he and his warriors would be friendly to the white men. Carver promised to help him if any other tribe made unjust war, and Massasoit promised to fight against any tribe which went to war with the Pilgrims. The Indians agreed to leave their weapons behind whenever they visited the village. After these words were exchanged the chief left with his warriors.

Samoset and Squanto became such friends of the whites that they practically lived at Plymouth. Squanto

showed the settlers how to plant corn, and especially advised them to put two or three fish in each "hill." That made the soil richer and helped the grain to grow more plentifully. A watch was kept for wolves, lest those animals should smell the fish and dig them up.

At about this time the *Mayflower* sailed back to England, bearing many letters and messages for friends and relatives in the Old World. In spite of the hardships of the winter, not one of the Pilgrims returned. Shortly after the departure of the *Mayflower*, Governor Carver died. William Bradford was chosen to fill his place, and he served for twenty-one years.

During the summer the colonists spent part of their time trading with the Indians. In exchange for knives and beads, they obtained furs and corn. A payment was made to certain Indians for the corn which had been taken from the storage places around Cape Cod.

When autumn came, the corn harvest proved excellent and it was decided to have a time of rejoicing. Harvest feasts had long been common among white men, but this was the first celebration in America which might go under the name of "Thanksgiving." It lasted three days or longer. Massasoit and his entire tribe came to Plymouth to take part. The feasting seems to have gone on outdoors. Deer-meat and wild turkeys made up the main part of the various dinners. The Indians entertained with dances and songs.

Soon afterward a small ship came into harbor. It brought thirty-five more persons to the colony. They



Boughton

PILGRIM EXILES

were welcome, in one sense; but the ship did not bring a great deal of extra food, and it was feared that the winter might prove hard in spite of the good crop of corn.

The Indians Around Plymouth

The Pilgrims at Plymouth had the good fortune to remain at peace with the Indians most of the time. It was only now and then that there was any trouble. The visits of the red men were returned occasionally, principally for purposes of trading. One of the Pilgrims wrote down what he learned about the Indian religion, and he tells us:

"The chief god of the Indians is called Kietan. He is supposed to live above in the heavens. Good men go there when they die; they meet their friends and do what they like. Bad men also go to the home of Kietan and ask to come in. But the chief god replies: 'No, you cannot come in! Go somewhere else!'

"Then the bad man" (the Indians say) "must wander around, without a home. No Indian has ever seen this god; but they cry unto him. They thank him for good crops, and for victory in war.

"Another Indian god is called Hobbarnock. They ask him to cure their wounds. Sometimes he does not help, but makes their wound or disease worse than before. This god is said sometimes to appear to the Indians in the form of a man. At other times he comes as a deer, an eagle, or a snake.

"Certain Indians are Pow-wows (or medicine men). They pretend to cure the sick by calling on one of the

gods. The Pow-wow is a man with a fierce-looking face. He talks and waves his hands over sick persons. He says that if the god will cure, he will give him presents. Hatchets, beads, knives, and animal skins are promised in sacrifice if he will only help."

The same Pilgrim writer tells of other customs of the red men near Plymouth. "The women," he says, "live a slavish life. They carry all the burdens. They plant the corn and gather it. They make corn meal and have all the trouble of the household.

"The men spend their time hunting and fishing. They take much tobacco. A man is not supposed to be a real man until he has done a notable deed. Their names are changed when they pass from boyhood into manhood.

"Girls let their hair grow long. When a maid is married, her hair is cut short. She then wears a covering until it grows out once more."

Curing an Indian Chief

One day sad news was brought to Plymouth. Masasoit was sick, and was likely to die. At the same time word came that a Dutch ship had been driven close to shore and could not be worked free until the tide rose again.

The governor of Plymouth wanted to send a message to the Dutch and also wanted to give help to the sick chief. Edward Winslow was asked to go on a trip to take care of both matters. With him went another Englishman and an Indian guide.

Winslow and his companions found the Dutch ship

gone. They then hurried to the Indian village where Massasoit lay ill. The chief's hut was so closely crowded that the white men could hardly enter. Women were rubbing the sick man's arms "to keep heat in him," while Pow-wows were trying their charms and making a frightful noise.

When the white men entered the hut, a hush fell over the place.

"Who has come?" asked Massasoit.

"Your friends, the English," said one of the Pow-wows, speaking in his own tongue, which the English were now able to understand to some extent.

Though the English could understand the Indian language fairly well, they could not speak it freely, and used their guide to interpret.

"The governor has sent me here to comfort you," said Winslow, "and I have brought things which may do you good. Shall I give them to you?"

"Yes," replied the chief.

Winslow gave him some medicine, which he swallowed. At the sight of this the Indians by the bedside showed strong signs of pleasure.

"This is the first thing he has swallowed in two days," they declared.

Winslow also gave water to the chief, who soon showed marks of improvement. Next day messengers were sent to Plymouth for more medicine. Winslow went on a hunting trip and killed a duck. The duck was cooked and a broth was made. The chief, who now had a hearty appetite, insisted on eating part of the duck. This appeared to overstrain his stomach,

but after a short relapse he was better again. When he was able to arise from his bed, he said, "As long as I live, I shall never forget this kindness of the English."

Winslow and the other white man were honored with a feast, and there was great rejoicing over the recovery of the beloved chief.

Stolen Corn and Indian Trouble

About sixty miles from Plymouth, a small village arose along the shore of Boston Bay. In this village the men were not so hard-working as were the Pilgrims. They ate what food they had and saved little for the winter. When their corn supply ran out, they began to buy grain from the Indians, giving beads and other trifles in exchange.

When they found that their trinkets were running short, the Boston Bay settlers did not take the trouble to buy corn. They learned that they could steal it, and did so frequently. Under the cover of darkness, they would go to places where Indians had storehouses and do the robbing.

The Indians became angry and declared: "We will not trade with you any more. You cannot get our corn or furs, no matter what you offer to give us."

After that the corn was hidden more carefully. The settlers sometimes found a little, but more often they came home empty-handed. When their food supply fell to a dangerous point, they sent a letter to Plymouth asking for help. At about the same time this message came to Plymouth from Massasoit: "The Indians of another tribe are planning an attack on the

English at Boston Bay. Then they will attack Plymouth.”

Captain Standish and eight soldiers made haste to Boston Bay, in a sailboat. Reaching the settlement,



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THE MARCH OF MILES STANDISH

“Standish the stalwart it was, with eight of his valorous army,
Led by their Indian guide, by Hobomok, friend of the white men.”

—Longfellow.

they found the men busy gathering groundnuts and looking for crabs and oysters.

“How do you dare to go where the Indians can shoot you?” asked Captain Standish.

“We are not afraid of them,” was the reply. “They come to our village sometimes, and there is no quarreling.”

“I hope you have no reason to fear,” said Standish; but he believed that an attack was certain to come. He noticed the arrival of several warriors, who were allowed to sharpen their knives on the grindstones owned by the settlers.

One Indian was known as Wi-ta-wa-mat. He was a large, strong man and boasted that he had killed both French and English in battle. He said that they had died "crying," not like men. This warrior began to speak of his knife.

"It has a woman's face on the handle," he said, "but I have another at home with a man's face. I used the other to kill white men. Soon the two knives will marry."

Perhaps the savage was only jesting, but Standish thought that he was hinting at a plot to wipe out the settlements at Boston Bay and Plymouth. Acting on this belief, he took part in an attack on four of the warriors in the village, three of whom were killed in the struggle.

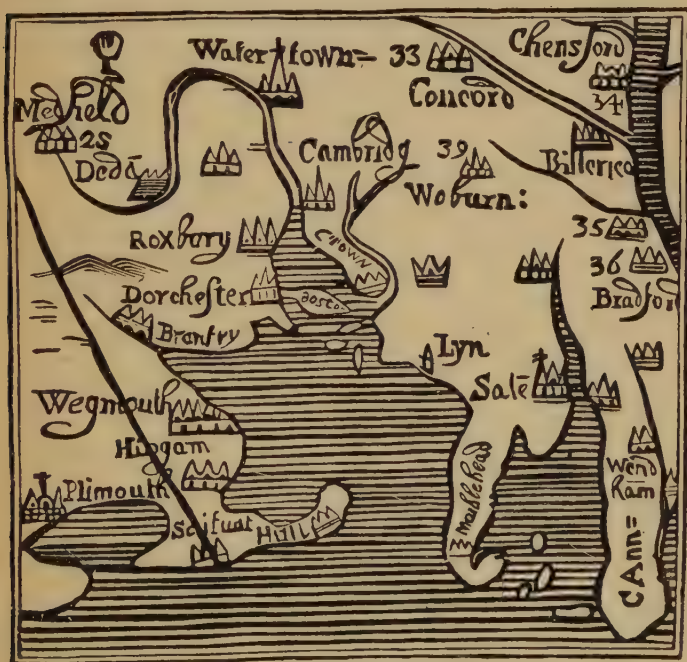
The story of that event is told by Edward Winslow, who later became one of the governors of the Pilgrims. As a result, he says, the Indians were put in fear. Many of them left their houses and went to hide in swamps. They sent a squaw to Plymouth, begging for peace and good will.

The Great Migration

The settlement of the region around Plymouth was helped by troubles in England. The people there were divided by religious quarrels, and the large group known as "Puritans" was to some extent oppressed. The Pilgrims had broken away from the Church of England, but the Puritans—who were in the main of like mind—had remained members of the Church and had sought to "purify" it. That is how they came by

their name. For this they were persecuted by the King, Charles I.

Seeking a way out of their troubles, the Puritans decided to go to America. Unlike the Pilgrims, many of the leaders were men of wealth and high standing, but they were willing to give up their lives of comfort and pleasure for lives of hardship in the wilderness, if only they might worship as they pleased. Accordingly, in 1629, a company of about four hundred Puritans, led by John Endicott, came over and settled



AN EARLY MAP

A map of Massachusetts made after the great Puritan migrations.

* at a place on the Massachusetts coast which they named Salem. The next year, 1630, a larger company of more than seven hundred colonists left England under the leadership of John Winthrop. They reached Boston Bay, and Winthrop, with part of the number, settled at Boston. Others formed villages near by.

The venture of Winthrop is often called "The Great Migration," but it was only the beginning of the movement of Puritans on a large scale. In the next ten years almost twenty thousand more settlers came to Massachusetts. Towns grew rapidly. Besides the settlement at Boston, others were made at Dorchester, Cambridge, Roxbury, Watertown, and other places.

CHAPTER VI

THE DUTCH IN AMERICA

THE little country of Holland once carried on a rich sea trade in many parts of the world. Each year Dutch ships sailed north to Archangel, Russia, and obtained valuable furs from the Russians. Other Dutch ships sailed around southern Africa to the East Indies, and carried on a profitable trade in spices with these islands.

The voyage around Africa, however, took a long time. Two years were required for a round trip. Leaders of the Dutch thought that a much shorter route to the East Indies might be found by sailing westward. By that time it was commonly known that the earth was round, but it was also known that the land in America stood in the way.

"Perhaps a water passage can be found through or around America," thought the merchants, and they sent ships across the Atlantic; but the ships returned with the report that they had been blocked by frozen lands and ice-filled waters.

Two years after Jamestown was started, a ship called the *Halve Maen*, or *Half Moon*, left the coast of Holland for a further attempt to find a westward route to Asia. The vessel was commanded by Henry

Hudson, an English sea captain who had entered the service of a Dutch trading company called the Dutch East India Company.

The *Half Moon* reached North America and sailed many miles along the coast looking for signs of a passage through America. At last Hudson came to a bay which looked as though it might lead to the west. It was one of the bays near the present city of New York.

Entering it the sailors passed between various islands and anchored near one of them. The natives were willing, even glad, to be friendly with them. Canoes filled with Indians were paddled to the side of the vessel, and some of the natives were allowed to come aboard. They looked with wonder at the "water house" of the white men, and were grateful when they were given presents, which included shoes and stockings.

The Indians did not know what to do with part of their presents. One of them tied his shoes together and hung them around his neck. Another warrior used a stocking as a tobacco pouch. From the Indians the sailors received presents of tobacco, corn, and vegetables.

Sailing to another island, Hudson found that the natives were known as Manhattans. This island now bears the name of "Manhattan," and is part of New York City.

Hudson did not stay long at this island but sailed up a broad and beautiful river which was known to the Indians as "Shatamuc," or "Mohican," but which is now called the Hudson, in honor of its discoverer.



SIR HENRY HUDSON

This seemed to him to offer the long-sought northwest passage. He expected that this river would lead him to the Pacific Ocean and that then he could sail across to Asia.

It was in the month of September, 1609, that the *Half Moon* began to sail up the river. The sailors admired the beauty of the land on either side, the steep palisades and the forest-clad Catskills, as has been done by many others since their time. Groups of Indians gathered on the shores to watch the strange ship, and some of them made signs which seemed to mean, "Come ashore, and let us talk with you."

When the signs were not obeyed, the Indians held arrows in the air, broke them, and cast them into a fire, thus using their sign language to say: "Do not be afraid of us. We are friendly, and we break our arrows to prove it to you."

From time to time the *Half Moon* did cast anchor for the purpose of obtaining supplies. The Indians were quick to come with presents—mainly fresh-slain game—and the gifts were happily received by the white men.

Hudson wanted to take some of the Indians back to Holland, to show the people what they were like; but the warriors hesitated to make such a voyage, even in a magic ship. Not being able to get them to come peacefully, he managed to have two of them captured and held aboard by force. That was a serious mistake, and was to lead to trouble on the return voyage. The warriors escaped, and told their friends what had happened to them.

Within ten days, the ship reached a point where the river bent sharply to the west. A rowboat was sent ahead to test the depth of the water, and it was found that the river was too shallow for the *Half Moon* to proceed safely. This showed that the river was not an arm of the sea and that it could not be used as a passage toward Asia. Hudson therefore turned his ship around and sailed down the river.

The bend in the river was in the region of the present city of Albany. Hudson and his men went ashore to hold a meeting and enjoy a feast with the Indians. During the feast, the Indians were given their first taste of whiskey, or "fire-water"—a dangerous taste, for it was to lead to the ruin of many a warrior in later times.

During the voyage downstream, all went well until the vessel anchored beside the place now called Stony

Point. There an Indian was seen as he tried to steal some goods by reaching through a porthole. He was shot by one of the sailors, and this act, together with the previous capture of the two Indians, led to bad feeling.

"Aha!" thought the Indians, "these strangers are cruel. What if they do have a big ship! We'll fight them, and send our trusty arrows to punish them for their cruelty."

The attack was made north of Manhattan Island. Standing on the shore—safely, as they thought—the warriors sent a shower of arrows toward the *Half Moon*. As the Indians waited to see what effect their arrows would have, the strangers let loose a volley from their muskets. It was a message of death, and it is little wonder that the Indians gave up the attack and tried to find a place which was safe from the reach of the biting bullets.

Without even a wounded man, the ship sailed on in its journey and returned to Holland. Hudson reported that he had failed to find a water passage. The next year he was sent out by the English to try to discover a route to Asia by sailing past the northern part of the continent. Fighting his way through northern seas, he discovered Hudson Bay. With the coming of winter the ship froze fast in the ice. When at last the ship was free, the men were unwilling to go farther, and demanded that they be taken home. This demand Hudson refused. The crew mutinied and set him, his son, and seven sick men adrift in a small boat. They were never heard of again.



DUTCH SETTLEMENTS

This map shows the land claimed as New Netherland and the site of the first settlements.

A Colony Is Started

The Dutch merchants were, of course, disappointed by the failure to find a better route to the East Indies; but the reports about the Indians and their game interested them. Furs were in demand in Europe, and the supply was short. They therefore claimed all the region explored by Hudson and opened up a fur trade with the Indians.

Ship after ship was sent across the Atlantic, carrying knives, hatchets, and trinkets. These were traded to the Indians for furs. The Dutch were clever at driving bargains, and the trading brought good profits. In 1613 four small houses were built on Manhattan Island. We can scarcely say that they formed a "colony," but they were at least the beginning of a colony. They were built on land through which the famous street, Broadway, now runs. As the years passed, more houses were built, and the village of New Amsterdam came into being.

A fort (Fort Orange) was built at the spot where the city of Albany now stands, and another on the Delaware, which was named Fort Nassau. Besides establishing these posts, the Dutch explored some of the land which makes up the states of Connecticut and Rhode Island. All this region, from the Connecticut River on the north to the Delaware on the south, they claimed, and to it they gave the name New Netherland.

While trading with the Indians in the Hudson region, the settlers learned that the Iroquois tribes were the most powerful, and that the warriors of those



THE DUTCH TRADING WITH THE INDIANS

tribes wanted to obtain guns. To discuss the question of guns, the commander of Fort Orange invited the Iroquois chiefs and a group of white men to a friendly conference. An agreement, or "treaty," was made by which it was agreed that for the white man's guns and powder the Indians were to give the Dutch many fine furs. In token of their friendship the Indians passed around a pipe for all to smoke, for, as perhaps you know, smoking the "pipe of peace" was a favorite way for Indians to show that they did not wish a quarrel. To make the peace doubly sure, a hatchet was buried deep in the earth, and the Dutch promised to build a church over the spot—a promise which was not kept.

"When we build the church," one of the Dutch leaders said, "no one will ever dare to dig up the hatchet,

because if that were done the Great Spirit would punish him." Thus peace was established between the Dutch and the Iroquois Indians.

Although the trading posts had been established, actual settlement did not begin until 1623, three years after the coming of the Pilgrims to America. Then colonization was begun under the direction of the Dutch West India Company, made up of wealthy men in Holland.

As time passed, the colony prospered. The settlers kept adding to the number of buildings. Barns, boat-houses, and breweries were put up, and here and there a windmill was built—the latter being the nearest to a skyscraper that the little city knew. A heavy trade, chiefly in furs, was carried on with the Indians. The goods were shipped to Holland, the trade amounting to more than \$100,000 in a single year.

In spite of the flourishing fur trade, however, the colony itself grew slowly. The fur traders came over simply to make money, not to set up homes and cultivate the land. To encourage people to settle in their territory, the Dutch West India Company offered its members large tracts of land and the title of "patroon" if they would plant colonies in New Netherland at their own expense. That is, they were to advance money to pay the passage of the colonists whom they sent over and to buy tools and seeds. Each patroon was to own the land and rule the people in his colony. He could hold a court of his own and had other privileges like those of lords in Europe in olden times. He was required, however, to buy the land of the Indians.

t' Fort nieuw Amsterdam op de Manhatans



NEW YORK AS IT APPEARED IN 1626

The Dutch traders, quick to take advantage of this offer, sent over colonists who settled along the Hudson and Delaware rivers. Here arose large estates to which on "rent day" came the tenants with loads of produce for the patroon. For these tenant farmers the patroon had a great feast prepared, and the day was spent in merrymaking. The most noted of the patroons was named Van Rensselaer. He owned a plantation near Fort Orange that included one thousand square miles. Later, when it was found that this plan gave poor men no chance to farm for themselves, grants of small farms were made to those who could not afford to work large ones. This proved of great benefit to the colony, which steadily prospered, growing both in numbers and in strength.



A DUTCH PATROON

Buying an Island

When the Dutch first settled on Manhattan Island, they did not take the trouble to buy the land from the Indians. They simply settled there, and took it for granted that they had a right to the land.

Twelve years later, when a governor named Peter Minuit was given charge of New Amsterdam, he decided that it was time to purchase the land from the



Courtesy Title Guarantee and Trust Co.

THE PURCHASE OF MANHATTAN

The whole of Manhattan Island was purchased by Peter Minuit from the Indians, for only twenty-four dollars.

Indians. It is hard to tell the motives of men, and in the case of Peter Minuit we cannot say just why he bought the land. It may have been to cement the claim of Holland to the island; or it may have been to promote the fur trade with the Indians, or merely to ease his conscience.

At any event the purchase was made. Chiefs and warriors were called together, and were asked to turn over the land to the white men. For this favor they were given goods worth sixty guilders, which would amount to about twenty-four dollars in our money. Twenty-four dollars for an island—and such an island! That sum would scarcely buy a square inch of space in some parts of the present New York.

Laws in New Amsterdam

At first the affairs of the village of New Amsterdam moved along fairly smoothly, and the settlers won a reputation for quiet lives and friendly ways. They took good care of new families which arrived from Holland, and helped them to put up homes. They



SCENE IN A DUTCH COURT ROOM
(As shown in an old print.)

traded with the Indians, and raised cattle and hogs. Many a spot in New York City which is now worth hundreds of dollars a square foot, was then the wallowing place of swine. Gardens were planted near the homes and, outside the village, fields of grain were grown.

In later days the peaceful life of the village was shaken by difficult problems. The residents were numbered by hundreds, and some of them enjoyed beer and wine too well. They made a great deal of noise, and

their quarrels broke the silence of the night. An old record shows that at one time a man named Reygerslard "drew a knife" to attack another man during a quarrel. He was prevented from doing injury, but his threat brought stern punishment. The governor sentenced him "to throw himself three times from the sailyard of the yacht *Hope*, and to receive three lashes from each sailor at the ringing of the bell."

An equally curious means of punishment was sometimes used in New Amsterdam. A person who had broken a law was taken to a whipping post and hoisted in the air so that he hung from a timber stretching out from the post. A rope held him around the waist, and there he was, "in thin air," trying to keep his balance by spreading his arms and legs in this way and that. In cases where the victim had done something which especially angered the governor, a whipping was added to the other punishment.

Farmers and the Long Island Ferry

To protect Manhattan Island from the Indians and other possible enemies—the English in particular—a wall was built from one side of the island to the other. The town lay between the wall and the water, around the point of the island. The wall was formed of heavy stakes driven side by side, with planks nailed crosswise. The present Wall Street, now lined with banks and trust companies and noted as the financial center of the United States, marks the site of this old wall.

By the time the wall or fence was erected, Dutch farmers were tilling the fields of Long Island. The

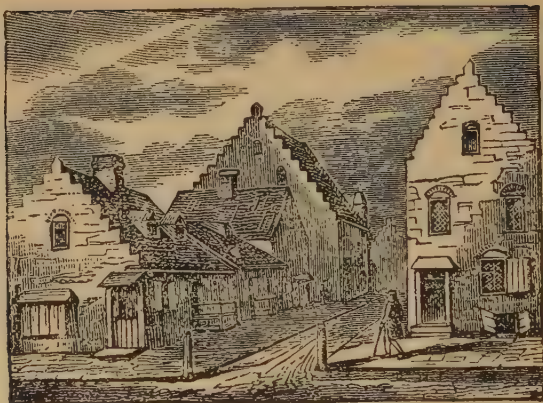
custom of "going to town" now and then, is common to all farmers, and the Long Island farmers needed a ferry to cross to New Amsterdam. The first ferry line was made up of a single boat which carried animals as well as people. A list of the prices which has come down to us shows that the heaviest charge was made for a wagon and two horses. The cost of transporting a pig or a sheep or a goat was less than that for carrying a man or a woman. There is a familiar sound to this item on the price list: "For a child under ten years, half price."

Often the ferryboat happened to be on the other side of the river when a person wished to cross. In that event, the patron would take a horn which hung from a tree, and blow as loud as he could. If the ferryman heard, he would return for his passenger, meaning a delay of perhaps an hour. What would modern New Yorkers say if they had ferry service of that kind!

Indians as well as white persons used the Long Island ferry and brought furs, fish, and game to the



THE OLD WALL, NEW YORK



OLD FERRY HOUSE

This was situated on the corner of Bread and Garden Streets.

town. Some of the red men of the region still kept to the habit of wearing animal skins in cool weather, but there were others who traded their wares for blankets which were slung over their shoulders. At one time a squaw was given an outfit of clothes similar to those worn by women of Paris. A few days later when her husband came to town what do you suppose he wore? The finery which his wife had taken home, including the dress!

Life in the Dutch Household

In their new homes the Dutch still kept the quaint and simple ways of their old life in Holland. In appearance their homes were like those of any Holland city, standing close to the street and having high, steep roofs with gable ends that looked like a series of

steps. The houses were solidly built, with small windows, great kitchens, broad fireplaces, and large cellars in which could be stored the winter's food supply. Around the houses were planted beautiful flower gardens.

The men were skillful farmers and shrewd merchants. The women were excellent cooks and neat



A DUTCH HOME

This house built in New Amsterdam, in 1664, shows the kind of homes in which the Dutch settlers lived.

housekeepers. On their spinning wheels which they had brought with them from their old homes, they made clothing for the household. Evenings the family gathered about the fireplace, and while the "goodman" smoked his long pipe or told stories the wife was busy with her knitting or spinning.

The Dutch were a hospitable people who enjoyed good times much better than did their Puritan neighbors, and many a party and merrymaking was held during the early days of Dutch settlement.

Church and Fine Clothes

For a long time the people of New Amsterdam went to church in the loft of a mill, where horsepower was used to grind grain. A stone church was at length built, and there, each Sunday, came the women wearing their very best clothes. The dresses were gay in color, red and blue being among the most common hues. They wore colored stockings and slippers with high heels. Silk or taffeta hoods took the place of the week-day bonnets, and when they removed their hoods you could see that their hair was powdered.

The men were not to be outdone, and so far as their purses permitted they, too, wore the best. Their coats were long, with metal buttons, often silver. The pockets of some of the coats were trimmed with lace, and many a pair of shoes boasted silver buckles. Their knee-length breeches gave them the opportunity to display costly stockings.

In most churches there was no limit to the length of the sermon, but the Dutch in New Amsterdam were not willing to have it run too long. An hourglass was placed where it could be seen, and when all the sand ran down, an official of the church was supposed to rap three times with his cane. Then the minister would bring his talk to a close.

One of the governors of New Amsterdam quarreled with the minister. The governor was accused of drinking too heavily, and in revenge he stopped going to church. One Sunday he ordered his soldiers to beat drums and fire cannon during sermon time, so that the words of the minister might be drowned out.

Feasts, Sports, and Games

At Eastertime the windows of the shops were decorated with colored eggs and ribbons. The celebration of the day was held on Easter Monday, not on Sunday; but then, as now, eggs played an important part in the observance of the feast. Some persons ate nothing else during the day of jolliment. The custom of cracking eggs which had been known in Holland was now practiced in New Amsterdam.

Christmas and New Year's Day were also important festivals. Fathers and mothers told their children about "good old St. Nicholas." They pronounced the name "San Nick-o-laws." As repeated from year to year, this came to be pronounced "San Nick-laws" or "Sanni-claws." This pronunciation of the Dutch settlers has spread all over the United States, but we spell the name "Santa Claus."

Stockings were hung up at Christmas time, and toys and sweets were placed inside—just as is done nowadays. When the ponds around the town were frozen, boys and girls went skating in the morning and worked up an appetite for the Christmas feast.

New Year's Day was a time of even greater feasting, and housewives outdid themselves in preparing good things. When the time came to eat, the table was loaded down with venison, roast turkeys, puddings, cakes, and candies. A large punch bowl usually stood in the center of the table, and, in addition, the men were provided with wine and beer.

Sleigh-riding was popular whenever there was snow on the ground, and the long sleighs were driven beyond

the wall of Wall Street to a tiny village called Harlem, which contained an inn as well as a few houses. Here the young people were in the habit of stopping for a light supper of hot chocolate and bread or cake. The inn was also used for dancing parties, but "square" dances were the only ones permitted.

During mild weather picnics were popular, and parties of children, or of young men and women, ventured northward into the woods or to some spot along the riverside. The thought of "wild Indians" added a touch of adventure to such picnic trips.

The first school-teacher who was hired for New Amsterdam, was paid a salary of two hundred dollars a year in present money, or seventeen dollars a month. That amount seems like very little, but the cost of living then was low; the best house in town which could be rented, did not bring more than two dollars a month.

Warfare against Raritan Indians

One day Governor William Kieft, a stern, harsh man, was told that some hogs were missing.

"They were turned loose on Staten Island," a farmer said to him, "and when we looked for them they were gone. This must be the work of the Raritan tribe of Indians."

Instead of taking pains to find out whether the hogs had really been stolen, the governor ordered his soldiers to march against the Raritans and punish them. They obeyed, and made short work of a Raritan village, burning it and driving away the inhabitants.

It was later learned that the hogs had not been stolen by Indians. They had been "found" in the woods by sailors from a Dutch ship and had been taken aboard; the ship had then sailed away to Virginia.

The Raritans, angered by the burning of their village, in revenge killed four white men working in a field. The Dutch hired warriors of another tribe to hunt down the Raritans, and many of the latter were killed while others begged for mercy. There was no real peace, however, and bands of Raritan warriors made life uncertain for the settlers. Governor Kieft made things worse by frequent attempts to "teach a lesson" to the red men.

Most of the Dutch settlers were peaceful by nature, and the continual warfare disturbed them. Letters were sent to Holland complaining about the deeds of the governor, but he remained in office. At length the settlers let the directors of the Holland company know that they would leave Manhattan Island unless Kieft were removed. This decision brought action, and Kieft was replaced by Peter Stuyvesant.

The Fall of New Amsterdam

Governor Stuyvesant had been a soldier who had lost a leg in the service of his country. Because he stumped about on a wooden leg trimmed with bands of silver he came to be called "Old Silverleg." He was very energetic but sometimes unwisely stubborn.

At first the settlers thought that they would enjoy the rule of their new governor, but they were quickly disappointed. Upon arriving he said that he would

treat them "as a father does his children"; but time proved that he meant to treat them too much like children and to keep them from having any power over town affairs.

Two citizens asked Stuyvesant to form a committee to learn the cause of the troubles with the Indians and



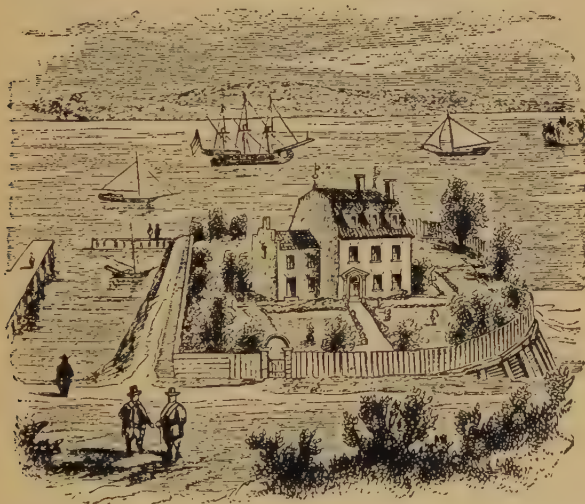
PETER STUYVESANT

Peter Stuyvesant seems to have tried to make his signature a Chinese puzzle, but we have good authority for stating that the writing shown here is "P. Stuyvesant."

to see whether or not the former governor had been to blame. Stuyvesant refused the request sternly, and ordered the two citizens to leave the island for daring to question the actions of a governor.

In that case he acted harshly, but he deserves credit for at least one thing. Most of the time he managed to keep at peace with the Indians, and he did not treat them so cruelly as had the governor who had ruled before him.

A new problem soon arose in respect to settlements on the banks of the Delaware River. People from Sweden had come there to settle, in spite of the fact that Holland claimed the land. Stuyvesant sent ships



HOME OF GOVERNOR STUYVESANT, IN NEW
AMSTERDAM

(From an old print in Valentine's Manual.)

and soldiers to the river, drove the Swedes away, and at once set up a Dutch colony in place of the Swedish one.

In the year 1664 a British fleet of four ships, bearing heavy cannon, sailed into harbor and anchored near New Amsterdam. While the Dutch waited, a rowboat came ashore bearing this message for the governor:

"The island upon which you have settled really belongs to Great Britain (because of the discoveries by the Cabots). You will be obliged to surrender, but if you do so peacefully we shall protect your lives and property."

The governor was not prepared to conduct a defense against such warships. He knew that about half the powder in his fort was worthless; but he wrote a long reply, saying that the land belonged to Holland, not to Great Britain.

The British commander sent another dispatch ashore, declaring that the island would have to be given up at any event, and adding that the settlers could not only keep their homes but could also continue to trade with Holland. Stuyvesant tore up the letter.

In the meantime the settlers had begun to discuss this trouble. They knew in a vague way what the dispatches contained, and when they remembered the harsh treatment they had received from their Dutch governors, many felt that they would be better off under British rule than under the Dutch. There were some, however, who argued that the British would stop their trade with Holland, but the scraps of the second British letter were found and pieced together by the citizens. When they learned that the trade with the mother country would not be stopped, they demanded that Stuyvesant surrender. Although very

angry, he was obliged to consent, and the flag of Great Britain was placed over the fort.

The British fleet had been sent across the ocean by the Duke of York, the brother of King Charles II, and in honor of the duke, the name of the town was changed from New Amsterdam to New York. Fort Orange, was now called Albany, (James was Duke of Albany as well as Duke of York), and the name of the colony as a whole was changed from New Netherland to New York.

The Nation's
strength
is in
its people

GROVER
CLEVELAND



